

## PART THIRD.

### SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

### THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as *בָּרָא אֱלֹהִים* *God created* Gen. 1 : 1, or a pronoun, as *קָדוֹשׁ אֲנִי* *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, *עָנֹשׁ לַצַּדִּיק לֹא-טוֹב* *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, *לֹא-יָבוֹא טִמְאָה* *an unclean (person) shall not enter* 2 Chron. 23 : 19, *לֹא הַמֵּתִים יְהַלְלוּ-יְהוָה* *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition *מִן* in a partitive sense, *יָצְאוּ מִן-הָעָם* *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison *כִּי*, *כִּי-נִגַּשׁ נִרְאָה* *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ לְאֶחָדָם לְבַדּוֹ *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, הַרְבֵּה נָפַל מִן-הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲעוֹד עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אָתָּה גִלְדָּה (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרָעוּ וְנָפְלוּ וְאֵנָּה קָמְנוּ *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדּוּ לְשָׂאִיל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבִּיֹאָה לְמוֹסֵר לִבֶּךָ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, אָמַר הָאִישׁ בְּלִכְתּוֹ וְגו' *a man said thus, when he went, etc.* 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשָּׁמַע *and the hearer shall hear* 2 Sam. 17:9, הָרִשִׁי הָרִשִׁי הָרִשִׁים *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לַיָּלֹת עָמַל מִנִּי-לִי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

\* וְגו' is an abbreviation for וְגוֹמֵר *et completio, and so forth*, § 9. 1.



3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל־יִרָע בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21:12, *אָז הָיָהל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַהֲצַר לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10:9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וַיִּכְלֹי הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2:1, *וָאֲנִי וְהַנַּעַר נֵלְכָה* *and I and the lad will go* Gen. 22:5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

### THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ* *a firmament, etc., and God made הַרָקִיעַ* *the firmament* Gen. 1:6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ וְגו'* *blessed is the man who has not walked, etc.,* Ps. 1:1, an adjective, *הַמֵּאִיר הַגָּדֹל* *the greater light,* *הַמֵּאִיר הַקָּטָן* *the lesser light* Gen. 1:16, or a demonstrative pronoun, *הָהָר* *a mountain,* *הַהָר הַזֶּה* *this mountain,* *הַהָר הַהוּא* *that mountain,* or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into* הַשֵּׁקֶת *the trough* Gen. 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through* הַחֲלוֹן *the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to* הַרְּאָה *the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took* הַצִּיִּרָה *the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוֹר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάβανε Δαυὶδ τὴν κινύραν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּעַם *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, וַיְהִי הַיּוֹם *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הָאֱלֹהִים *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁשֶׁשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings* כַּנְּשָׁרִים *as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2:11 LXX. τὸ χρυσίον; *thy wine mixed* בַּמַּיִם *with water* Isa. 1:22, *where shall* הַחֵכְמָה *wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτλ; *they smote the men* בְּסִנְאוֹרִים *with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֱלֹהִים וְאֶת־הַרְשָׁעִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדָמִיִּם *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, §194. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיֵיתָ, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הָהֹלֵכִים *who went* Josh. 10:24, הַיּוֹלֵדָה *that shall be born* Judg. 13:8, הַהִקְדִּישׁ *which he sanctified* 1 Chron. 26:28, הַנִּזְכָּרִים *who are present* 1 Chron. 29:17, בְּהִכִּין *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17. Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הָעָלְיָה *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּנֶּזֶן *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 34:4, כַּיֶּלֶד *like rending (the) a kid* Judg. 14:6, כַּהֲבִירִים *(the) bees do* Deut. 1:44, כַּשָּׁנִים *as (the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּחֲמֹלֶט *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הָאֲרִי *the lion* and הַדָּבִי *the bear* came 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich בַּמִּקְנֶה בַּבָּקָר וּבַזָּהָב *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* וְזָהָב וְכֶסֶף וְצֹאן וּבָקָר *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord, Baal*, הַשָּׂטָן *the adversary, Satan*, הַנָּהָר *the river, the Euphrates*, הַיַּרְדֵּן *the descending (stream), the Jordan*, הַלְבָנוֹן *the white (mountain), Lebanon*, הַבְּרָמָל *the garden, Carmel*, הַבֶּכָר *the circuit of the Jordan*, הַמִּצְפָּה *the watch-tower, Mizpah*, הָאָדָם *the (first) man, Adam*, הָאֱלֹהִים and אֱלֹהִים *the (true) God*. In הַחֲצִי הַמְּנַשֶּׁה *the half tribe of Manasseh* Deut. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִינוּ *our father*, שְׁמוֹ *his name*, but in Greek *ὁ πατήρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the (other) half of them* Josh. 8:33, opposed to a preceding הַחֲצִי *one half of them*; so in בְּגִבְרָתָהּ Isa. 24:2. In מִכְסֵּה הַעֲרֻכָּה *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so בְּחֻךְ הָאֶהֱלִי *in the midst of my tent* Josh. 7:21, בְּחֻךְ הַיֶּבֶר *in the midst of its fold* Mic. 2:12, כָּל-הַהָרוֹתֶיהָ *the whole of the women with child* 2 Kin. 15:16; in לְמַעַנָּהּ Prov. 16:4 it distinguishes the noun מַעַנָּה from the preposition לְמַעַן.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּכְהוּ *the (one) smiting him* Isa. 9:12, הַמְּבִלָּה *the (one) bringing thee up* Ps. 81:11, הַמְּעִטָּרִי *the (one) crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26:4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3:13, is a proper name, שְׁבִטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24:4, הַדָּבָר הַזֶּה *the word of Jehovah* Gen. 15:1, has a pronominal suffix, נְשִׁירֵי-בָנָיו *the first-fruits of thy labours*, נְשִׁירֵי-בָנָיו *the wives of his sons* Gen. 7:13, or is itself definite by construction, מְעֵרַת שָׂדֵה מַכְפֶּלֶה *the cave of the field of Machpelah* Gen. 23:19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, הָאֹהֶלֶת שָׂרָה *to the tent of Sarah* Gen. 24:67, הָאֵל בֵּית-אֵל *the God of Bethel* Gen. 31:13, הַיָּתֵד הָאֶרֶג *the pin of the web* Judg. 16:14, כָּל הַתּוֹעֵבֹת *all the abominations of the nations* 1 Kin. 14:24, הַקֶּבֶר אִישׁ-הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23:17, הָאָרֶץ כָּל-הַמְּלָכֹת *all the king-*

*doms of the earth* Jer. 25:26, הַסֵּפֶר הַמִּקְנָה *the bill of the purchase*, Jer. 32:12, הַיָּפֶן שְׂבָמָה Jer. 48:32; see Josh. 3:11, 8:11, 1 Chron. 15:27, 2 Chron. 8:16, 15:8, Ezr. 8:29, Isa. 36:8, Ezek. 45:16, 47:15, Zeph. 3:19, Zech. 4:7, Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַבְּנִימִי *the Benjamite* Judg. 3:15, בֵּית-הַשֵּׁמֶשׁ *the Bethshemite* 1 Sam. 6:14, בֵּית הַלֶּחֶמֶת *the Bethlehemite* 1 Sam. 16:18, אֲבֵי הָעֲזָרִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form הָעֲזָרִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי-אָרֶץ *kings of (the) earth* Ps. 2:2, לְפָנַי שֶׁמֶשׁ *in the presence of (the) sun* Ps. 72:17, אָמַר שֶׁמֶר אָתָּא בֹקֵר *(the) watchman says, (the) morning comes* Isa. 21:12; *to give both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, עַד אַחֲרֵית שָׁנָה *to year's end* Deut. 11:12, בְּאֶהֱל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), שֵׂרֵצָא *(the) captain of (the) host* 1 Kin. 16:16, לְמוֹעֵל מְלֵךְ *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גִּבּוֹל *and (the) border* Josh. 13:23, וְרֵחַב *and (the) breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second, *woe unto* הַחֲקָקִים *the (persons) decreeing unrighteous decrees* וּמִכְתָּבִים *and writing, etc.* Isa. 10:1, הַנְּבִל וְהַכֹּזֵר *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, קִדְרִי וְזִמְרָת *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֵלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, עֵיל יָמִים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, סַל אֶחָד *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אַחַת הַנְּבִלֹת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

## ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן חָכָם* *a wise son* Prov. 10:11, *חָתָן יֵצֵא* *a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1:35, *רַחֲמֶיהָ הַרְבִּים* *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָר וְהַנּוֹרָא* *the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים* *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, *רַבִּים בָּנִים* *many sons* 1 Chron. 28:5, *רַבּוֹת עָתִיד* *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, *זֶר מַעֲשֵׂהוּ* *his strange work*, *נִכְרָתָהּ* *his strange task* Isa. 28:21, *צַדִּיק עַבְדִּי* *my righteous servant* Isa. 53:11, *בְּנוֹתָהּ אֲחוּתָהּ* *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, *הַעֲגֹלָה הַדָּשָׁה* *the new cart* 2 Sam. 6:3, *הַיֶּצֶן הַנִּכְרָתָהּ* *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אֲחִיכֶם אֲחֵר* *your other brother* Gen. 43:14, *הַכֶּבֶשׂ אֶחָד* *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In *דְּבָרָם רָעָה* *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *הַיָּצָר הַגָּדוֹלָהּ* *the great court* 1 Kin. 7:12, *אִישׁ הַעֲשִׂיר* *the rich man* 2 Sam. 12:4, *בּוֹר הַגָּדוֹל* *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *יּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7:13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵמָּה* *those men* Num. 9:7. If both an adjective and a demonstrative



qualify the same noun, the demonstrative is placed last, **הָאֵרֶץ** **הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּה הָאֵלֶּה** Deut. 9 : 6, *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative **זֶה** occasionally stands emphatically before its noun, **זֶה מֹשֶׁה** *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, **זֶה לֶחֶמֶנוּ** *this our bread* Josh. 9 : 12, Judg. 5 : 5, 1 Sam. 17 : 55, 56, **זֶה הָעָם** *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in **הַגּוֹלִים הָאֵלֶּה הַנִּשְׁאַרִים** *these nations these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative, **הַדּוֹר זֶה** *this generation* Ps. 12 : 8, **בַּלַּיְלָה הַזֶּה** *in that night* Gen. 19 : 33, 30 : 16, 32 : 23, 1 Sam. 19 : 10, particularly if the noun is made definite by means of a suffix, **זֶה אֶתִּי** *this my oath* Gen. 24 : 8, **זֶה אֶתִּי** *these my signs* Ex. 10 : 1, 11 : 8, Deut. 11 : 18, Josh. 2 : 14, 20, Judg. 6 : 14, 1 Kin. 22 : 23, 2 Chron. 18 : 22, 24 : 18, Jer. 31 : 21.

c. The article is still more rarely dropped from the noun, **מֵעֵט דְּבַשׁ הַזֶּה** *this small quantity of honey* 1 Sam. 14 : 29, **אִישׁ אֶפְרַתִּי הַזֶּה** *that Ephrathite* 17 : 12, **זֶה חֲלִי** *this sickness* 2 Kin. 1 : 2, 8 : 8.

## NUMERALS.

### *Cardinal Numbers.*

§250. 1. The numeral **אֶחָד** *one* is treated like other adjectives, and follows the rules of position and agreement already given, **מְקוֹם אֶחָד** *one place* Gen. 1 : 9, **הַיְרִיעָה הָאֶחָת** *the one curtain* Ex. 26 : 2.

a. In a very few instances the noun is in the construct before the numeral *one*, **מִשְׁפָּט אֶחָד** *one law* Lev. 24 : 22, **אֲרוֹן אֶחָד** *a chest* 2 Kin. 12 : 10, **פַּחַת אֶחָד** *one governor* Isa. 36 : 9, comp. § 254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz. :

(1.) They commonly stand before the noun to which they belong and in the absolute state, **אַרְבַּעָה מְלָכִים** *four kings* Gen. 14 : 9, **שִׁשִּׁים עִיר** *sixty cities* Deut. 3 : 4, **מֵאָה צֻמוֹקִים** *a hundred cakes of raisins* 2 Sam. 16 : 1, **שֵׁשֶׁת אֲלָפִים** *six thousand horsemen* 1 Sam. 13 : 5.

(2.) Such as have a distinct form for the construct (viz.

2–10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָה אֶזְרוֹת *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אֲלָפִי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנִי וְאַחִי *we, both of us* 1 Sam. 20 : 42, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25 : 43, שְׁלֹשָׁתָם *ye three, they three* Num. 12 : 4, אַרְבָּעָם *they four* Dan. 1 : 17, שִׁבְעָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁי *thy fifty*, חֲמִשִּׁי *his fifty* 2 Kin. 1 : 10, חֲמִשָּׁיהֶם *their fifties* ver. 14, אֲלָפִי *my thousand* Judg. 6 : 15, אֲלָפֵיכֶם *your thousands* 1 Sam. 10 : 19, רִבְבֹתָיו *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, מַעֲלֹת שֶׁבַע *seven steps* Ezek. 40 : 22, כִּפְרִים מֵאָה-אֶלֶף *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָתוֹת *three leaves* Jer. 36 : 23, אַרְבָּעָה שְׁלֹשָׁה סָבִי חֶרֶב *three baskets of bread* Gen. 40 : 16, עֶשְׂרִי עָשָׂר *fourteen lambs* Num. 29 : 15 ; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2–10) are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וּשְׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, שְׁנֵים עָשָׂר וְשֶׁבַע שָׁנִים *twenty years and seven years* Gen. 23 : 1.



a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אִישׁ* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תְּשַׁע מֵאוֹת שָׁנָה* *nine hundred years* Gen. 5:5, *אַלְפָה אַמָּה* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִישָׁה עָשָׂר שֶׁקֶל* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה שָׁנָה* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ אַמָּה* *three cubits* 25:17 K'thibh where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁמוֹנִים בְּנֵי-חַיִל* *thirty companions* Judg. 14:11, *שְׁמוֹנִים בְּנֵי-חַיִל* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וּשְׁנָיִם יְלָדִים* *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרֵה זָהָב* *ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45:22, *שְׁתֵּי-לֶחֶם* *two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-עֶפְרָה* *six (ephahs) of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַמָּה* *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלְפָה מֵאָתִים חֲמִשִּׁים וָאַרְבָּעָה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שִׁבְעָה וְשָׁלֹשִׁים וּמֵאָת שָׁנָה* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאָת שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הָאֶחָד (*the*) *one* Eccles. 4:9, הָאַרְבָּעִים *the forty* Gen. 18:29, חַמְשִׁים *the fifty righteous* ver. 28, שְׁתֵּי בָנוֹתָיו *his two daughters* 19:30, אַרְבָּעִים הַיּוֹם *the forty days* Deut. 9:25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הַשְּׁנַיִם עָשָׂר *the twelve* 1 Chron. 25:19, 27:15, 1 Kin. 6:38, or to the second, שְׁנַיִם הָעָשָׂר אִישׁ *the twelve men* Josh. 4:4, 1 Kin. 19:19. In the example just cited the article is given to the numeral instead of to the noun, but in הַבָּקָר שְׁנַיִם-עָשָׂר *the twelve oxen* 1 Kin. 7:44, the general rule is observed. In הַיְלָדִים הָאֵלֶּה אַרְבָּעָתָם *these four children* Dan. 1:17, the numeral following a definite noun receives a pronominal suffix referring to it.

#### *Ordinal Numbers, etc.*

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שֵׁנִי *a second son* Gen. 30:7, בִּשְׁנָה הַשְּׁלִישִׁית *in the third year* 1 Kin. 18:1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַת עֶשְׂרִים וְשֶׁבַע *the twenty-seventh year* 1 Kin. 16:10, although this order is not always observed, שְׁנַת עֶשְׂרִית וְשֶׁלֹשׁ *thirteenth year* Gen. 14:4.

a. A fuller form of expression is sometimes employed, e. g. בִּשְׁנַת שְׁלֹשִׁים וְשֶׁמֶנֶה *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16:29, 2 Kin. 15:1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted, שְׁנַת שֶׁבַע *the seventh year* 2 Kin. 12:1, אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7:1, בְּשִׁבְעִי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, הַחֵין שְׁלִישִׁית *the third of a hin* Num. 15:6.

4. Distributive numbers are formed by repeating the cardinals, שְׁבַע שְׁבַע *by* שְׁנַיִם שְׁנַיִם *two by two* Gen. 7:9, שְׁבַע שְׁבַע *by*

*sevens* ver. 2. The numeral adverbs *once*, *twice*, etc., are expressed by the feminine of the cardinals, **אַחַת** *once*, **שְׁתַּיִם** *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun **פֶּעַם** *stroke* or *beat*, **פַּעַמַּיִם** *twice* Gen. 27:36, **עָשָׂר פַּעַמַּיִם** *ten times* Job 19:3 or **רַגְלָיִם** *steps*, **שְׁלֹשׁ רַגְלָיִם** *three times* Ex. 23:14.

*a.* This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

### APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz. :

1. When both nouns denote the same person or thing, **דָּוִד מֶלֶךְ הַמִּלְכָּה** 2 Sam. 6:16, or less commonly, **דָּוִד מֶלֶךְ הַמִּלְכָּה** 13:39 *king David*, **אִשָּׁה אַלְמָנָה** *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, **הַבָּקָר הַנְּחָשֶׁת** *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, **שְׁלֹשׁ סָאִים קֹמַח** *three measures (consisting of) meal* Gen. 18:6, **שִׁבְעֵ-שָׁנִים רָעָב** *seven years (of) famine* 2 Sam. 24:13, **שְׁלֹשָׁת יָמִים** *three weeks (of) days* Dan. 10:3, **יָמִים מְסָפָר** *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9:20, **אֲמָרִים אֱמֶת** *words (which are) truth* Prov. 22:21.

*a.* In this latter case the closer connection of the construct state might, with equal propriety, be employed, § 254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, **מַיִם לַחַץ** *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, **יַיִן הַרְעָלָה** *wine (which is) intoxication* i. e. produces it Ps. 60:5, **רֹעִי בָקָר** *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

הָאָרֶן הַבְּרִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* אֶלֶף 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams* (of) *wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָהֶם יְהוּדָה *Bethlehem* (in) *Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; פֶּתוֹר אֶרֶם נַחְרִים *Pethor* (in) *Mesopotamia* Deut. 23:5, גַּת־פְּלִשְׁתִּים *Gath* (of) *the Philistines* Am. 6:2; *the destined possessor of my house is* הַבֵּית אֶלְיָזָר *Damascus* (in the person of its citizen) *Eliezer* Gen. 15:2, אֱלֹהִים *God* (of) *Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי צְבָאוֹת Ps. 89:9.

## THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1:9, רְכוּשָׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן־אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתָּה *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

אֶבְיָרִי *the poor of thy people* Ex. 23:11, נִכְבֵּד־אָרֶץ *the honourable of the earth* Isa. 23:9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמַת אֲרָזִיו *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19:23. Here too belong the superlative expressions, קֹדֶשׁ קֳדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֶבֶד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41:19, נְהַר־פָּרָת *the river* (of) *Euphrates* Gen. 15:18, עֵצֵי אֲרָזִים *cedar trees*, 2 Chron. 2:7, תוֹלַעַת יַעֲקֹב *worm* (of) *Jacob* Isa. 41:14, אַנְשֵׁי הַתָּמָרִים *men* (who are) *merchants* 1 Kin. 10:15.

4. The *material* of which the preceding noun is composed, זָהָב נֶזֶם *a ring of gold* Gen. 24:22, כֶּלִי־עֵץ *vessel of wood* Lev. 11:32, עֹדֶר הָעִזִּים *the flock of goats* Cant. 4:1.

5. The *measure* of its extent, value, duration, etc., מִהֶלֶךְ יָמִים *a journey of three days* Jon. 3:3, מִשְׁקַל כֶּכֶר *the weight of a talent* 1 Chron. 20:2, מִיָּחִי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34:30, אֶחָדָת עוֹלָם *a possession of perpetuity* Gen. 17:8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הָיִל *mighty man of valour* Judg. 11:1, עֵץ פֵּרִי *tree of fruit* Gen. 1:11, גֵּיא הַדְּיוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22:1, צֹאן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11:4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28:2, זִבְחֵי־צֶדֶק *sacrifices of righteousness*, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *אִישׁ* *man*, *בָּעַל* *lord*, *בֶּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ הָאָר* *a man of form* i. e. *comely* 1 Sam. 16:18, *אִישׁ הַדְּבָרִים* *man of words* i. e. *eloquent* Ex. 4:10, *בָּעַל הַחֲלֻמוֹת* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן-שְׁמֹנֶת יָמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן-מוֹת* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי-כְלָיוֹעַל* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בַּת-תְּשָׁעִים שָׁנָה* *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כְּלֵי הַקָּטָן* *vessels of small* (capacity) Isa. 22:24, *מַי מֵלֵא* *waters of fulness* Ps. 73:10, *כָּל-בַּיִת* perhaps *every house of great* (size), though others render *every great* (man's) *house* Jer. 52:13. So sometimes an adverb, *מֵאִלָּן מְעַט* *few men* Deut. 26:5, *עֹלֶת תָּמִיד* *continual burnt-offering* Num. 28:6, *דָּמֵי חַיִּים* *blood* (shed) *causelessly* 1 Kin. 2:31, *צָרֵי יוֹמָם* *enemies in the day time* Ezek. 30:16, *אָבֵן דּוּמָם* *dumb stone* Hab. 2:19, or adverbial phrase, *אֵלֶיךָ מִקְרֹב* *a God nigh at hand*, *אֵלֶיךָ מֵרָחֵק* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25:4, *חֹלֶת אֶהֱבָה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *יְהוָה אֶהֱבֵת* *the love of God* i. e. exercised by him 1 Kin. 10:9, *חֵכְמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יִרְאַת* *the fear of God* Gen. 20:11, *מִמְשַׁלַּת הַיּוֹם* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, *קִנְאָת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *קִנְאָת הָעָם* *the zeal of the people*, which is felt for them Isa. 26:11; *וִצְעַת סֹדֶם* *the cry against Sodom* Gen. 18:20, *וִצְעַת-הָדָל* *the cry of the poor* Prov. 21:13; *חַמְסוֹ* *his wrong* i. e. done by him Ps. 7:17, *חַמְסִי* *my wrong* i. e. done to me Gen. 16:5; *דֶּרֶךְ-הַיָּם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *דֶּרֶךְ יֵרֵבֹאָם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object, *מְשִׁיבָה נַפְשׁ* *restoring the soul* Ps. 19:8, *אֶהְיֶה שִׁמְךָ* *loving thy name* Ps. 5:12, *בָּאִי טַיֵּר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *קוֹם מִשְׁפִּירִי* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *מִיָּה אֵלֶיךָ* *smitten of God* Isa. 53:4, *יָלִיד אִשָּׁה* *born of a woman*



Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, הִגְרַת־שָׂק *girded with sackcloth* Joel 1:8, לְבוּשׁ הַבְּדִים *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא מֶלֶךְ- on the king's reading 2 Kin. 5:7, הוֹדִישׁוּ *his driving out* Num. 32:21, or be governed by it as its object, קָרָא־שְׁמוּאֵל *to call Samuel* 1 Sam. 3:8, הוֹדִישָׁם *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טְמֵא־שִׁפְתָּיִם *unclean as to lips* Isa. 6:5, קָשִׁי־לֵב *hard hearted* Ezek. 3:7, בְּגָדִים קָרְעִי *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, πόδας ὠκύς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1:21, נְבִיאֵי מִלְפָּם *prophets out of their own heart* Ezek. 13:2, כְּכֹרֵי בָנוּ *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39:20, עַל־דֵּבַר אֲשֶׁר *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, בְּיַד־תְּשַׁלַּח *by the hand of* (him whom) *thou wilt send* Ex. 4:13, תְּחִלַּת הַפְּרִי־יְהוָה *the beginning of* (what) *Jehovah spake* Hos. 1:2, or before the conjunction וְ *and*, וְדַעַת הַכְּמִיָּה *wisdom and knowledge* Isa. 33:6, וְלֹא מִיָּיִן *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, ראשֵׁי בֵית־אֲבֹתָם *the heads of the houses of their fathers* Ex. 6:14, מִסְפַּר שְׁבָטֵי בְנֵי־יִשְׂרָאֵל *the number of the tribes of the children of Israel* Josh. 4:5, פְּרִי־גִדְלֵי לֵבָב מֶלֶךְ־אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

*a.* In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, גְּהָרִי גְּהָלִי דָּבָשׁ *rivers, brooks of honey* Job 20 : 17, נוֹשֵׁקֶר רֹמִי-קִשָּׁה Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though נוֹשֵׁקֶר may be in construction not with קִשָּׁה but with רֹמִי *armed ones of those who shoot the bow, armed bowmen.* See Alexander *in loc.*

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2 : 7, עֲטָרַת זָהָב גְּדוֹלָה *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, אֲבִירֵי הַחַיִל *the mighty men of valour* Josh. 1 : 14, זָהָבוֹ *his idols of gold* Isa. 2 : 20, שֵׁם קִדְשִׁי *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

*a.* When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אָחִי הַגָּדוֹל Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder.*

*b.* In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, מִרְכָּב־תְּהִיָּה יְשׁוּעָה *thy chariots of salvation* Hab. 3 : 8, מְחַסֵּי-עֹז *my refuge of strength* Ps. 71 : 7, דְּרִכָּה זָמָה *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. *a.*

*c.* In the following passages a brief word intervenes between כָּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כָּל-הַשָּׂא עֲוֹן *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc.* Like the Greek πᾶς, when followed by a definite noun כָּל means *the whole* or *all*, כָּל-הָעָם *all the people*, כָּל-הָאָרֶץ *the whole earth*, when followed by an indefinite noun *every*, כָּל-בֵּית *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, כָּל-רֹאשׁ *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, כָּל-מְלָאכָה לֹא-רַעְשָׁה *no work shall be done* Ex. 12 : 16,



אֵין כֵּל-חֵדָּשׁ *there is no new thing* Eccl. 1 : 9, לֹא יוּבָל כֵּל-אֱלֹהִים *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιωθήσεται πᾶσα σάρξ Rom. 3 : 20.

d. He paragoric may be attached to a noun in the construct state, מִזְרְחָה שָׁמֶשׁ *toward the rising of the sun* Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאֵן אֲשֶׁר לְאִבֶּיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. הַבַּיִת לְאֵלִישָׁע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11 : 1, אֲמֹנוֹן לְאֶחָיוֹנָם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לִישַׁי *a son of Jesse* 1 Sam. 16 : 18 (בֶּן-יִשַׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246. 3), עֶבֶד לְשֵׁר הַטְּבָחִים *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions מְזִמֹּר לְדָוִד *a psalm of David* i. e. *belonging to him as its author*, תְּפִלָּה לְחַבְבְּקִיָּה *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַמָּשָׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בַּשָּׁנָה הַחֲמִישִׁית לְמֶלֶךְ *in the fifth year of the king* 1 Kin. 14 : 25, בַּשָּׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר יְהוֹדָה דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

## THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3 : 17, טוֹב הָעֵץ *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּרַת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מִה־הֵמָּה אֵלֶּה *what are these?* Zech. 4 : 5, אַתָּה־הוּא מַלְכִּי *thou art my king* Ps. 44 : 5, הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה רֵחָה *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר הַיּוֹזֵרִים *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הָיָה לוֹ בְּחַיֵּי הָעֵינַי *began (to be) dim* 1 Sam. 3 : 2; וַיִּבְחַל לָהּ אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; כִּי־תִסָּפֵד שׂוֹדֶד *when thou ceasest spoiling* Isa. 33 : 1, הָפָה לָבָן *has turned white* Lev. 13 : 3; so *to be called, to be esteemed, etc.*

b. Simple existence or non-existence is predicated by means of the particles וַיְ and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵין when it precedes the noun either immediately or separated from it by intervening words, וַיְ שָׂאֵל *there is a kinsman* Ruth 3 : 12, אֵין אָדָם *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אֵיןְךָ מְשַׁלֵּחַ *thou art not letting go* Ex. 8 : 17, תִּשְׁקֶה מוֹשִׁיעַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדְּבָר *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, הַנַּעֲרָה הַיְּפָה *the damsel was fair* 1 Kin. 1:4, וְהַזָּהָב הַהוּא טוֹב *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְדַבֵּר *my mouth is the (one) speaking* Gen. 45:12.

## COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה חֲכָמָה מִפְּנִינִים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; צַדִּיק אַתָּה מִמֶּנִּי *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קָדָם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, הַיְּפָה בַּנָּשִׁים *O fairest among women* Cant. 1:8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12:14, טוֹבָם *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶגְדֹּל מִמֶּךָ *I will be greater than thou* prop. *great from thee* Gen. 41:40, וַיְהִי לָם מִכָּל-הָאָדָם *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, הָכֵמְתִּי אֲנִי אֲזוּ יוֹתֵר *I was then more wise* Eccl. 2:15.

b. The construction with מִן may also be used to denote excess, עֲוֹנִי מְנִשָּׂא *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4:13, מִצָּט מִמֶּךָ *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied, יָשָׁר מִמְּסוּכָה *the upright (is sharper) than a thorn-hedge* Mic. 7:4, מֵאֵפֶס *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, מִן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

## V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragoric and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

## THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righte- ous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחַץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth יֵלְדָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *לוֹ-מָוֶתֵנוּ O that we had died* Num. 14:2, *לוֹ הָכֵמָה O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶהֶם ye might fear the Lord*, at that time and thencefor- ward *forever* Josh. 4:24.

*a.* In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken abso- lutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהָיָא יֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

*b.* In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or pur- pose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צִמְיָי I am thirsty* Judg. 4:19 prop. I have been thirsty and (it is implied) I am so still; *the earth מְלֹאָה is full of violence* prop. *has been* and still is *full* Gen. 6:13; *now יָדַעְתִּי I know that Jehovah is the greatest of all the gods* Ex. 18:11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42:7 מֵאֵינָן בָּאֲתֶם *whence have ye come*, but in Josh. 9:8 מֵאֵינָן תָּבֹאֲהֶם *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1:3, oxen always have done so and it is implied that they always will; *the Lord רַחֵם pitieth them that fear him* Ps. 103:13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 263. 3.

4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*



נִפְלָה *has fallen* Isa. 21 : 9, *he* נָשָׂא *hath borne our griefs* Isa. 53 : 4, *for I* תִּשְׁפֹּתִי *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

### § 263. The future is used in speaking of

1. The future, whether absolutely, אֶעֱשֶׂה *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who* רָמַלְךָ *was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof* רָמוּת *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and* אֶשְׁקוּט *would be at rest* Job 3 : 13; *but* (if it were my case) *I* אֶדְרֹשׁ *would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *so* יֵאבְדוּ *may all thine enemies perish* Judg. 5 : 31; *O that my grief* יִשְׁקַל *might be weighed* Job 6 : 2; *all that thou commandest us* נַעֲשֶׂה *we will do* Josh. 1 : 16; *deeds that* יַעֲשֶׂה *ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden* נֹאכַל *we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְמַעַן תְּבָרְכָהּ *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that* תִּצְדָּק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, יְדַבֵּר-נָא *let thy servant speak, I pray thee* Gen. 44 : 18, יִגְמַר-נָא *let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with בְּטָרָם and בְּטָרָם *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* בְּטָרָם *before thou camest* Gen. 27 : 33, *the lamp of God* בְּטָרָם *had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee* אֶמְדָּה *before I die* Gen. 27 : 4, *they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמר saith your God Isa. 40 : 1*, the divine utterance though begun is not yet finished; *הלא תדעו do ye not know? ver. 21*, are you ignorant, and is this ignorance to continue? *why תבכי weepst thou? 1 Sam. 1 : 8*.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרומים exalteth a nation Prov. 14 : 34*, it does so now and always will; *a son יכבד honoureth his father Mal. 1 : 6*.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist תעלה used to go up from the earth Gen. 2 : 6*, i. e. not only at the moment of time previously referred to but from that onward; *thus Job תעשה did continually Job 1 : 5*; *the daughters of Israel תלכנה were in the habit of going from time to time Judg. 11 : 40*; so *Gen. 29 : 2*, *Ex. 13 : 22*, *Num. 11 : 5*, *1 Sam. 2 : 19*.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז תשיר-משה אז then sings Moses Ex. 15 : 1*, *Balak יביאני brings me from Aram Num. 23 : 7*; or a poet, who lives in the midst of that of which he sings, *יאבד יום אניבד בו let the day perish on which I am to be born Job 3 : 3*, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *למה לא מיתה אמרת why may I not die from the womb? ver. 11*, where his position is shifted to the time immediately after his birth; *יודיע דרכיו למשה he makes known his ways unto Moses Ps. 103 : 7*.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of



thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שִׁחֲיוּ have wasted me, my deadly enemies יִקְרְפוּ will surround me* Ps. 17:9. *fire אֵשׁ devoured before them, and after them a flame הִלְחִיט shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15, *the nations שָׁמְעוּ have heard יִרְגְּזוּן they will be afraid; pangs אָחֲזוּ have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלוּ were troubled, the mighty men of Moab trembling יִשְׁבְּחוּ shall seize them, all the inhabitants of Canaan נִמְלְאוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked וְלֹא יָהֲבֹשְׁתִּי and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragoric forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing **אַל** *not* to the apocopated future, **אַל-תִּזְרַעַי** *harm not* Ps. 105:15; **לֹא תִלְעַי** would mean *you shall not harm*.

*a.* These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragoric forms are used, when simple futurity is intended, Job 13:27, 24:25.

## THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God tempted Abraham* וַיִּאָמֶר and said... וַיֹּאמֶר and he said... ver. 3, וַיִּשָּׁם and he rose up early... וַיַּחֲבֹשׁ and saddled... וַיִּלָּךְ and took... וַיִּבְלַע and clave... וַיָּקָם and rose up וַיֵּלֶךְ and went unto the place אֲשֶׁר-אָמַר-לִי of which God had told him. Gen. 17:5, thy name לֹא-יִקְרָא shall not be called Abram וְהָיָה and it shall be... ver. 6, וְהִפְרֵתִי and I will make thee fruitful... וְנָתַתִּיהָ and I will make nations of thee וּמְלָכִים and kings shall come out of thee.

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, in the year of king Uzziah's death וְאַרְבָּעָה (and) I saw Isa. 6:1. But if it be preceded by a future tense, it has a future signification, וְיִשְׂחָק he shall deride every stronghold וַיִּצְבֹּר and shall heap up earth וַיִּלְכְּדָהּ and take it Hab. 1:10, who בְּעֵשָׂה shall do evil... וַיֵּלֶךְ and shall go and serve other gods Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2. I will watch to see what he will say to me... וַיִּשְׁמַעְתִּי הָיָה and (after I had thus watched) the Lord answered me. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וַיְהִי And it came to pass Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. in thy distress וּמִצָּרָאָהּ when there shall come upon thee all these things Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וְהָיָה and it shall come to pass Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, §263. 1, go unto Pharaoh וְאָמַרְתָּ and say to him prop. and thou shalt say Ex. 7:26. When a preterite precedes, the Vav is not conversive, thy servant was keeping his father's sheep וָבֵא and there came... וַיִּקָּח and took... וַיֵּצֵאֹתִי and I went out... וַיַּכְתֵּהוּ and smote him. etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, I have blessed him (the blessing is of course prospective), וְהִפְרֵיתִי and I will make him fruitful, וְהִרְבֵּיתִי and I will multiply him Gen. 17:20.

## PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נִפֹּל means *falling* Num. 24 : 4, *fallen* Judg. 4 : 22, or *about to fall* Jer. 37 : 14. Their principal uses are the following, viz. :

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אֲהִיב *loveth righteousness and justice* Ps. 33 : 5, *a generation* הֹלֵךְ *goeth*, and *a generation* בָּא *cometh*, and *the earth* עֹמֶדֶת *abideth for ever* Eccles. 1 : 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נִרְאָה not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהֻמָּד *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מֵהִיאֲתָה רְאָה *what seest thou?* Jer. 1 : 11, הִנְנִי מְבִיא *behold, I am about to bring the flood* Gen. 6 : 17, נִתֵּן *giving* נָתַן *given*, מְשֻׁב *restoring* מוֹשָׁב *restored*.

*a*. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, מֵת *dying* and *dead*, נִפֹּל *falling* and *fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵד-צֹדֵד *that hath hunted venison* Gen. 27 : 33; *these are the gods* הַמִּכִּים *that smote Egypt* 1 Sam. 4 : 8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נִלָּחֵם *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came* ... וָלוֹט יָשָׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19 : 1; *he spake to his sons-in-law* בְּנֵי־הָיָהוּ *who (were) to marry his daughters* ver. 14; *he came to Shiloh* ... וּמִדְּוֵי קָרְעִים *with his clothes*

*rent* 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נִדְלָר (who shall then be) *born* Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses* הָלָה רֹעֶה הֶהְיֶה *was keeping the flock of Jethro* Ex. 3:1, *his throne* יִהְיֶה נָכוֹן *shall be established for ever* 1 Chron. 17:4.

### INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אֵלֶּה וְכַחַשׁ וְרָצַח וְגָנַב וְנָאָה (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, עֲשׂוֹת מִשְׁפָּט *to do justice (is) a joy to the righteous* Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ *to*, אֵיכָל לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22:11, עֵת לִלְרֹחַ וְעֵת לָמוּת *a time to be born and a time to die* Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, *I know not (how)* יָצָאת וּבָאָ *to go out and to come in* 1 Kin. 3:7, עֵת סָפֹד וְעֵת רִקְדָּה *thou hast refused to be ashamed* Jer. 3:3, עֵת סָפֹד וְעֵת רִקְדָּה *a time to mourn and a time to dance* Eccles. 3:4, עֵת לְרַעֵם עֲתִידִים *ready to rouse leviathan* Job 3:8. Various prepositions may precede the infinitive, as לְ *to*, בְּ *in*, כְּ *like*, אֶת *at*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, עֲלֵיוֹ *because of*, לְפָנֶיךָ *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לָמַדּוּ הַיָּטֵב *learn to do well*, אֲשֶׁר־הָמוּן *redress wrong* Isa. 1:17, *until he knows* וְלֹא-אָבֹנוּ בְּדַרְכָּיו *to refuse the evil, and to choose the good*, 7:15, וְהָלֹךְ *and they would not walk in his ways*, 42:24, *thou wilt make us off-scouring* וּמָאֹס *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject, בְּהִבְרָאָם *in their being created* i. e. *when they were created*; *in the day* עֲשׂוֹת יְהוָה אֱלֹהִים *of the Lord God's making earth and heaven* Gen. 2:4; *there was no water* לְשִׁתּוֹת הָעָם *for the drinking of the people* Ex. 17:1; וּשְׁבָתִי *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *שָׂאתָ פְּנֵי-רָשָׁע* *the accepting of the person of the wicked* Prov. 18:5, *תַּח-פָּחָהּ* *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, *וַיִּתְקַעוּ* *and they blew the trumpets* *וַנִּפְּוֹץ* *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *רָאִיתִי וְנָתַחַן אֶת-לִבִּי* *I have seen and applied my heart* Eccl. 8:9; *יָקְנוּ* *they shall buy fields for money* *וְכָתוּב* *and write the papers* *וְהָתוּם* *and seal (them)* *וְהָיָה* *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, *יִהְיֶה הָרֹב עִם-שָׁלִי וְסוֹר* (shall) *the fault-finder contend with the Almighty* Job 40:2, *רָצוּ וְחָיָה הַחַיּוֹת* *the living creatures ran and returned* Ezek. 1:14, *שִׁבַּח אָנִי* *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זָכוֹר* *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, *הֵלֹךְ וְדַבֵּרָהּ* *go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form co-ordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הוּאִיל הֵלֵךְ* *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, *לֹא אֹסִיף עוֹד אֲרַחֵם* *I will no more add to pity* i. e. *will not again pity* Hos. 1:6, *מִשְׁלֵם הֵלֵךְ* *being early to go* or *going early* Hos. 6:4, *אֵיכָל וְרָאִיתִי* *shall I endure and see* i. e. *endure to see* Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, וַיִּסָּף שֵׁלַח Gen. 8:10 and he added to send or וַיִּסָּף וַיִּשְׁלַח 1 Sam. 19:21 and he added and sent for he sent again.

b. In the following instances the verbs thus co-ordinated have different subjects, אוֹכַל נִכְהֵבוּ I shall be able, we shall smite him i. e. I shall with your aid be able to smite him, Num. 22:6. לֹא הוֹסִיפִי יִקְרְאוּלָּךְ thou shalt not add they shall call thee i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכַלָּה I know not (how) I shall flatter i. e. how to flatter, Job 32:22; וַיִּדְעֵהוּ וַאֲמַצְאֵהוּ I knew and might find him i. e. how to find him, Job 23:3.

## OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it אֵת the sign of the definite object; if a personal pronoun, it is suffixed either to אֵת or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם God created the heavens Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive אֵת, whether it is definite by signification, as a proper noun, God tempted Abraham Gen. 22:1, or is made so by the article, God saw the light Gen. 1:4, a pronominal suffix, take, now, אֶת־בְּרַכְתִּי my blessing Gen. 33:11, or construction with a definite noun, Jacob called the name of the place Gen. 35:15. The particle אֵת is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, אֵת may be repeated before each of them. I have given אֶת־הָאָרֶץ הַזֹּאת this land... אֶת־הַקֵּנִיזִי the Kenite and the Kenizzite, etc., etc., Gen. 15:18-21; they stripped אֶת־בְּהֵמֹתָיו of his coat אֶת־בְּהֵמֹתָיו the full-length coat



Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after *אֵת*, which of itself indicates the definiteness of the noun, *he reared up for himself אֶת-מִצְבֵּאתָּהּ the pillar* 2 Sam. 18:18; and *carver strengthened אֶת-צִלְהָהּ gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with *אֵת*: *אֶת-הַזֶּה this ye shall eat* Lev. 11:9; *put אֶת-הַזֶּה this (fellow) in the prison* 1 Kin. 22:27; *אֶת אֲשֶׁר-אֵת whom they have cast into the prison* Jer. 38:9; *he knew אֵת אֲשֶׁר-עָשָׂה what his youngest son had done to him* Gen. 9:24; *אֶת-מִי חָרַפְתָּ whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter *מֶה*. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, *כָּל all, every*, Gen. 1:29, *אִישׁ any one, each* Ex. 21:28, *אֶחָד one* 1 Sam. 9:3. With personal pronouns, *אֶתְהֶם* Gen. 32:1, or *וַיְבָרֶכֶם* Gen. 48:20 *and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הַבַּיִת מֵלֵא הָאֲנָשִׁים the house was full (of) men* Judg. 16:27, *שׂוֹבַעְתִּי עֲלֹת אֵילִים I am sated (with) burnt-offerings of rams* Isa. 1:11, *חָסְרָנוּ כָּל we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills תִּלְכָּנָה חֶלֶב shall run (with) milk* Joel 4:18, *mine eye יִרְדָּה מַיִם runneth down (with) water* Lam. 1:16; *עָלָה כָּלָה קִמְשׁוֹנִים it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלְכוּ אֵת כָּל-הַמִּדְבָּר and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיֵּלְכוּ הָעִיר walking (in) righteousness* Isa. 33:15, *וַיָּצְאוּ אֶת-הָעִיר and they came into the city* Josh. 8:19, *וַיָּצְאוּ אֶת-הָעִיר they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *חֲלֵמָתִי חֲלוֹם I have dreamed a dream* Gen. 37:9; *וַיִּסְפְּדוּ-שָׁם מִסְפָּד and they lamented there a lamentation* Gen. 50:10; *יְהִי הָבֶל תְּהִיבֵל ye will be vain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, חָמָה גְּדוֹלָה קָנֹאתִי *I have been zealous a great fury* Zech. 8:2, אֵישׁן הַמָּוֶת *I shall sleep death* i. e. the sleep of death, Ps. 13:4.

4. Any verb may take as its object a noun which defines the extent of its application, הָלָה אֶת־רַגְלָיו *he was diseased in his feet* 1 Kin. 15:23; only הַנֶּסֶא אֲנִיָּל *in the throne will I be greater than thou* Gen. 44:40; תִּפְּרָה תִּפְּרָה *ye perish as to the way* i. e. lose the way Ps. 2:12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, יָתֵן אֶת־הָאָרֶץ *dandum est terram, let the land be given* Num. 32:5, וַיִּגְדַּל לְרֵבְקָה אֶת־הַדְּבָרִי *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27:42, so Gen. 17:5, Ex. 10:8, Lev. 10:18, 2 Sam. 21:11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, אַל יִרְעַ בְּעֵינֶיךָ אֶת־הַדְּבָרִי *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11:25, 1 Sam. 20:13, Josh. 22:17, Neh. 9:32. In 2 Kin. 18:30 תִּתֵּן אֶת־הָעִיר *the city shall be given*, the verb agrees with עִיר notwithstanding its reception of the sign of the object: אֵת is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, נָפַל אֶת־הַחֲבֶרֶתֶל נָפַל *as for the iron, it fell* 2 Kin. 6:5; אֶת־כָּל־אֵלֶּה אֲנֹשִׁי חֵיִל *as for all these (they were) men of valour* Judg. 20:44; אֶת־חֻקֹּתַי *as for my statutes they did not walk in them* Ezek. 20:16. Some regard אֵת as the sign of the object in such passages as בָּא הָאֵלִי וְאֶת־הַדּוֹב 1 Sam. 17:34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, אֵת is the preposition *with*, §238.2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3:26, 1 Sam. 26:16, 1 Kin. 11:25, etc.

§272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, וַיֵּצְאוּ אֶת־הָעִיר Gen. 44:4,



or by the indirect, *יָצְאוּ מִדְּהָעִיר* Josh. 8 : 22 ; *נָלָחַם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בְּהָ* *in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to, in reference to*, thus, *אָהַב* *to love* any one and *to have love* to any one, *רָפָא* *to cure* and *to perform a cure* for any one, *הוֹשִׁיעַ* *to save* and *to grant salvation* to any one, *שָׂחַת* *to destroy* and *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *הִקְלִיפוּ שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּתְקַע בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרַשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio praegnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *הִלַּלְתָּ לָאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *פָּתְחוּ אִישׁ אֶל-רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מָקַרְנִי רַמִּים עֲנִיתָנִי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכַלְתִּי אֶת-מוֹנֵיךָ* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הִרְאָנוּ אֶת-קִלְ-אֱלֹהִים* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְנִחַלְפָה אֶת-יִשְׂרָאֵל* *he shall cause Israel to inherit it* Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אֲשֶׁר צִוָּה אֱלֹהִים* *which God commanded him* Gen. 6 : 22 ; *לְהוֹדִיעַ אֶת-בְּנֵי יִשְׂרָאֵל אֶת-כָּל-הַחֻקִּים* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *הִכִּיתָ אֶת-כָּל-אֹיְבָי* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

שְׂאוּ יְדֵיכֶם לְקֹדֶשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ;  
וְהָמָם מְהוּמָה *and he shall discomfit them a discomfiture*  
Deut. 7 : 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, *וַיִּהְיוּ אֹתוֹ אֲבָן* *and they overwhelmed him with stones* Lev. 24 : 23 ; *וַהֲנִיתָ אֹתָם אֲבֵיט* *and thou shalt gird them with a belt* Ex. 29 : 9 ; *אֲשֶׁר־תִּזְרַע* *thy seed with which thou shalt sow the ground* Isa. 30 : 23 ; *וַיִּצַּר אֶת־הָאָדָם עָפָר* *and he formed the man of dust* Gen. 2 : 7 ; *אֲשֶׁר שָׁלַחְתִּיו* *for which I have sent it* Isa. 55 : 11 ; *וַיִּבְנֶה אֶת־הָאֲבָנִים מִזֵּבֶחַ* *and he built the stones into an altar* 1 Kin. 18 : 32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, *אֶרֶץ הַיָּבֵב נָתַתְנִי* *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, *וַנַּחֲמָה לִי* *they did thee evil* Gen. 50 : 17, comp. *וַנַּחֲמָה לָהֶם רָצָה* Isa. 3 : 9 ; *וַיִּשְׁכְּרוּ אֶת־מֶלֶךְ מַצָּכָה* *and they hired of the king of Maacah a thousand men* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, *גִּדְלָנִי* *he grew up to me as to a father* Job 31 : 18 ; *צִמְאֵנִי* *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע כָּסֹל* *to know wickedness (to be) folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, *שָׁמַעְתִּי אֶפְרַיִם מִתְנוּדָה* *I have heard Ephraim bemoaning himself* Jer. 31 : 18, *רָאִיתִי אֶתְּךָ* *thee have I seen righteous* Gen. 7 : 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וַנִּמְלְתֶם אֶת בָּשָׂר עֲרֻלְתְּכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, *וַתִּמְלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1 : 7, *קָרִיעַ כְּתָנָיו* *rent as to his coat i. e. with his coat rent* 2 Sam. 15 : 32, *שָׁלְחָה קָשָׁה* *sent (or charged) with a painful message* 1 Kin. 14 : 6.

## ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וְהָיָה טוֹב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְעַס הָרַבָּה* and *he was greatly provoked* Neh. 3:33; *אֲנִי מְאֹד שְׂכָרָה הָרַבָּה* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *עָרֵב וְצַהֲרָיִם וְבֹקֶר* *evening and morning and noon* will I pray Ps. 55:18; *הַצֵּלֶלָה* *to-night* Num. 22:8; *גִּדְעוֹן* *Gideon* came *הַבֹּרֵאשִׁית* *at the beginning of the watch*. Time how long: *וְהָיָה שְׁבַע יָמִים* *seven days* Lev. 14:38; *הָאֲדָמָה* *the land* rested *שְׁמוֹנִים שָׁנָה* *eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּדֶּלֶת* *at the door of* Gen. 18:1, Judg. 9:35, *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לֶחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלֹשׁ אַמּוֹת גָּבֹהַּ* *three cubits high* Ezek. 41:22; *וַיֵּלֶךְ יוֹם* *a day's journey* 1 Kin. 19:4.

d. Number: *שֶׁבַע פְּעָמִים* *return seven times* 1 Kin. 18:43; *וַיִּזְבֹּחַ מִסְפַּר כָּל־הֵם* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *וַיֵּשְׁבוּ בְטָחָה* *in security* Deut. 12:10; *וְלֹא יֵלְכוּ רִמָּה* *loftily* Mic. 2:3; *וַיֵּלְכוּ הַשִּׁבְטִים לְדֹרֹת* *according to a law of Israel* Ps. 122:4; *וְלֹא תֵלֵךְ שָׁמָּה לְפָנָיו* *for fear of briars* Isa. 7:25; *וְלִשְׁכָּתוֹ* *prop. shoulder* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

## NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא-נִשָּׂא אֹתָם הָאָרֶץ* *the land could not bear them* Gen. 13:6, *רְחֹק מִרְשָׁעִים וְשׁוֹנָה* *salvation is far from the wicked* Ps. 119:155, *תִּרְדוּ שְׂאֵנָנוֹת* *tremble ye careless women* Isa. 32:11. The singular for the plural: *בָּא רְבָא דְבִרְיָה* *let thy words come to pass* Judg. 13:12, *רָשָׁר מִשְׁפָּטֶיהָ* *upright are thy judgments* Ps. 119:137, *אֻנְשָׁהּ מִפְּרָיָהּ* *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1:9. The masculine singular for the feminine plural: *לֹא יִסָּג בְּלִמּוֹת* *reproaches cease not* Mic. 2:6, *וַיְהִי-עֲבָרָהּ* *until calamities be overpast* Ps. 57:2, *וַיְהִי-לּוֹ נָשִׁים* *and there were to him wives* 1 Kin. 11:3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יְהִי מְאֹדָה* *let there be lights* ... *וַיְהִי לָאֵתָהּ* *and let them be for signs* Gen. 1:14, *וַיְהִי אֲנָשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9:6. In 1 Kin. 10:12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271.4. a, *the sons of Jacob* *אֲשֶׁר יָלְדָהּ-לּוֹ* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35:26, comp. Gen. 4:18, 46:22, 27, *בְּנֵי-בֵית הָיָה לִי* *there was to me (i. e. I had) house-born servants* Eccles. 2:7, comp. Gen. 47:24, Ex. 12:49, 28:7, Num. 9:14, 15:29, Deut. 18:2, 1 Chron. 24:28, 2 Chron. 17:13, *עָלְתָה הָיָה* *it was dark* prop. *darkness* Gen. 15:17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רוח גדולה וזק, *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בָּאֶרֶץ-צָדָה וְנִצָּה, quoted by Nordheimer as an additional example the second adjective may agree not with אֶרֶץ but with the preceding noun, בָּשָׁלִי *for thee longs my flesh, in a dry land, and weary.* Alex. *in loc.*

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וַיִּמָּהֲרוּ הָעָם וַיַּעֲבֹרוּ *and the people hastened and passed over* Josh. 4:10, צֶאֱנָן אֶבְרָחָם *lost sheep* Jer. 50:6, כָּל־הָעֵדָה כָּלָם קְדוֹשִׁים *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַיִּשָּׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶחָד־קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיִּשְׁמְעוּ הָעָם וַיִּבְטְחוּ *and the people believed and they heard* Ex. 4:31.

b. The noun אֶרֶץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עַם *people* in the following examples, הִטָּאת עַמָּךְ *thy people has done wrong* Ex. 5:16, הָעָם יוֹשֵׁבָה *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, בָּרָא אֱלֹהִים *God created* Gen. 1:1, בְּעֶלְיוֹ יוֹמָה *its owner shall be put to death* Ex. 21:29, תִּתְחַלֵּשׁ נַעֲרֹיָכִי *a hard master* Isa. 19:4, תִּתְחַלֵּשׁ נַעֲרֹיָכִי *thy youth is renewed* Ps. 103:5.

a. When the word אֱלֹהִים refers to false deities, the sense is plural and it is construed accordingly, אֵלֶּה אֱלֹהֶיךָ *these are thy gods* Ex. 32:4, 8, כֹּה-יַעֲשׂוּן אֱלֹהִים *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11:7 and 58:12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בְּהֵמוֹת שָׂדֵה תִּצְרוּג אֵלֶיךָ* *the beasts of the field pant for thee* Joel 1:20, *תַּשְׁטֵף סְפִירָתֶיהָ* *its floods wash away* Job 14:19, *אֲחֻזָּתָהּ תִּבְלִים* *pangs have taken her* Jer. 49:24, *רַבְּעָה תַּנִּים* *wild beasts, their lair* Isa. 35:7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *וַיְהִלְלֶיהָ* *and they* (queens and concubines) *praised her* Cant. 6:9; *the Lord deal kindly עִמָּכֶם* *with you* (Ruth and Orpah) *as ye have dealt* Ruth 1:8; *מֵתִי* *my dead* (Sarah) Gen. 23:4; *אֲתִי שָׂדֵד* *thou art destroyed* Jer. 4:30; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *מְבָרְכֶיהָ בְּרוּךְ* *they that bless thee shall each be blessed* Num. 24:9; *מִהִלְלֶיהָ* *they who profane it shall every one be put to death* Ex. 31:14; *צִדְקַת צְדִיקִים יִסְרֶה מִמֶּנּוּ* *they take away the righteousness of the righteous from each of them* Isa. 5:23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וּנְצָא מֵהֶם תוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30:19, or it may be put in the plural, referring to them all, *וַיִּגְשְׁוּ מֹשֶׁה וְאַהֲרֹן*



and Moses and Aaron did so Ex. 7 : 20, or it may agree with the nearest word, וּמִרְיָם וְאַהֲרֹן *and Miriam and Aaron spake* Num. 12 : 1 ; לֹא יָדַעְתָּ אָתָּה וְאֲבֹתֶיךָ *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אֲנִי וְנַעֲרָתִי אֶצְיָא *I with my maidens will fast* prop. *and my maidens* Est. 4 : 16, עֲבָדֵי דָוִד וְיֹאָב *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אֲבֹרָהֶם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיוֹנָתָן בְּנֵי נָחֻם *I and Jonathan my son will be* 1 Sam. 14 : 40, אָתָּה וְאַהֲרֹן אֲחִיךָ *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, שְׂדֵמֹת הַחֲשְׁבֹן נִמְצְאוּ *the fields of Heshbon languish* Isa. 16 : 8, נִמְצְאוּ דָם נַפְשֹׁת *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וְיָמֵי כָל־יְמֵי־שֵׁת *and all the days of Seth were* Gen. 5 : 8, וְנָשֵׂאן כָל־הַנָּשִׁים *and all the women went out* Ex. 15 : 20, מִבְּחַר שְׁלֹשִׁיו *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֵי לֵאָה רַכּוֹת *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1 : 29, Ps. 81 : 17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְנִי הִפֹּד *behold I (am he who) has laid* Isa. 28 : 16, הִנְנִי יוֹסֶפֶה *behold I (am he who) will add* 29 : 14, 38 : 5.

### REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14 : 22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13 : 4, אִישׁ-אֶחָד אִישׁ-אֶחָד לַשִּׁבְט *one man for each tribe* Josh. 3 : 12 ; so with numeral adjectives, § 252. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7 : 2, and adverbs, מְעַט מְעַט *little by little* Ex. 23 : 30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32 : 7, צֶר לְצֹר קֶר לְקֹר קֶר לְקֹר *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28 : 10, 13, בְּאֵרָה בְּאֵרָה *pits on pits* Gen. 14 : 10 ; or with the implication of diversity, אָבֶן וָאָבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25 : 13, לֵב וָלֵב *a double heart* Ps. 12 : 3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16 : 20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7 : 24 ; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7 : 19, and even a conjunction, יַעַן וַיַּעַן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מְשָׁעָן וּמְשָׁעָה *all kinds of support* Isa. 3 : 1, comp. Jer. 48 : 19, or a different number, הַמִּזְרַח הַמִּזְרָהִים *a heap, two heaps* Judg. 15 : 16. שָׂדֵה שְׂמֵמָה *waste and desolate* Ezek. 6 : 14, שְׂפִית שְׂפִיתוֹן *Lev. 23 : 3*.

b. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy, holy, holy*. Isa. 6:3, אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a nominal suffix for the sake of emphasis, מוֹתִי אֲנִי *my dying, mine* 2 Sam. 19:1, אַתָּה יְדוּדָה *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גַּם־הוּא *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִךְ תְּמִלְכֵּהוּ *shalt thou actually reign over us?* Gen. 37:8, מוֹת תְּמוֹת *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיָּצֵא וַיָּשׁוּב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, וַיֵּלְכוּ הֶלְכוּ וַיֵּלְכוּ *they went on lowing as they went* 1 Sam. 6:12, וַיִּדְבֹר וַיִּדְבֹר וַיִּדְבֹר *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal וַיִּדְבֹר וַיִּדְבֹר Ex. 19:13, Piel וַיִּדְבֹר וַיִּדְבֹר Josh. 24:10, Pual וַיִּדְבֹר וַיִּדְבֹר Gen. 37:33, Hiphil וַיִּדְבֹר וַיִּדְבֹר 1 Sam. 23:22, Hophal וַיִּדְבֹר וַיִּדְבֹר Ex. 19:12, Hithpael וַיִּדְבֹר וַיִּדְבֹר Isa. 24:19; or one derivative species with another of like signification, וַיִּדְבֹר וַיִּדְבֹר Lev. 19:20, וַיִּדְבֹר וַיִּדְבֹר Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, וַיִּדְבֹר וַיִּדְבֹר Zeph. 1:2 (וַיִּדְבֹר and וַיִּדְבֹר) Isa. 28:28 (וַיִּדְבֹר and וַיִּדְבֹר).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, וַיִּדְבֹר וַיִּדְבֹר Neh. 1:7, וַיִּדְבֹר וַיִּדְבֹר Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, וַיִּדְבֹר וַיִּדְבֹר 2 Sam. 6:20. The finite verb is repeated, וַיִּדְבֹר וַיִּדְבֹר 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, וַיִּדְבֹר וַיִּדְבֹר Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both. וַיִּדְבֹר וַיִּדְבֹר 2 Sam. 15:30, וַיִּדְבֹר וַיִּדְבֹר Jer. 41:6; an adjective may even take the place of the second, וַיִּדְבֹר וַיִּדְבֹר Gen. 26:13, וַיִּדְבֹר וַיִּדְבֹר Judg. 4:24; the finite verb is

omitted in מִרְדְּכָיִי הָלֵךְ וְגִדּוּל Est. 9:4, the substantive verb takes its place, וַיְהִי יְהוֹשָׁפָט הָלֵךְ וְגִדּוּל 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, הָלְכִים הָלוֹךְ וְתִקְלִי Josh. 6:13, הָלוֹךְ ... הָלֵךְ 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

## INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle הֲ, הֲתֵלֵךְ *wilt thou go?* Gen. 24:58, הֲאֵלֵהֶם אִנִּי *am I in the place of God?* Gen. 50:19; an indirect question by הֲ or אִם *if, to know* הֲרִשְׁתֶּם אֱהָבִים *whether you love* Deut. 13:4, *inquire* אִם-אֶחְיֶה *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle הֲ is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הֲ and the second by אִם or וְאִם, הֲתֵלֵךְ בְּנֵה, וְאִם *is this thy son's coat or not?* Gen. 37:32; הֲחֵפֶז *is it any pleasure to the Almighty that thou art righteous* וְאִם-בָּצַע *or is it gain to him, etc.,* Job 22:3.

a. The second member is more rarely introduced by אִי *or, who knoweth* הֲחָכִים יִהְיֶה אִי סָכָל *whether he shall be a wise man or a fool* Eccl. 2:19, or by הֲ repeated הֲחֹזֶק הֲרַפָּה *whether they be strong or weak* Num. 13:18, הֲקִרְשָׁנוּ קִרְאָהֶם לָנוּ הֲלֵא *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, אִם-בְּחֹמֶר הַיֵּצֵר *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, אִם יֵאָדָר *or is this thing from my lord?* 1 Kin. 1:27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, בֹּאֶה שְׁלָם *thy coming is peaceful?* 1 Sam. 16:4.

## RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלַח** *whom he has sent* 2 Kin. 19:4; *the ground* **אֲשֶׁר אָרְרָה** *which he has cursed* Gen. 5:29; *whose* **אֲשֶׁר זָרְעוּ** *seed* Gen. 1:11; *whose* **אֲשֶׁר בְּעֶפְרָם יְסוּדָם** *whose foundation is in the dust* Job 4:19; *the place* **אֲשֶׁר עָלָיו** *upon which* Ex. 3:5; *thou* **אֲשֶׁר בָּחַרְתִּיהָ** *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאתִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיִּצַּו אֶת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *to make thee understand* **אֵת אֲשֶׁר-יִקְרָה** *what shall befall* Dan. 10:14.

a. The only exception is **אֲשֶׁר עִם** *with whom* Gen. 31:32. Gesenius finds another in **בְּאֲשֶׁר** Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשִׁחַת עָשׂוּ** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God* **עָשָׂהוּ** *(who) made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־הַשֵּׁלָח *by the hand of* (him whom) *thou wilt send* Ex. 4:13, (so doth) שְׂאוֹל הַטָּאֵר *the grave* (those who) *have sinned* Job 24:19.

§ 286. The demonstrative זֶה or זֶה is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה הַסֵּדָה *the place that thou hast founded* Ps. 104:8, מְצִמּוֹת זֶה הַנֶּשֶׁבֶר *devices, which they have contrived* Ps. 10:2.

### CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat* וּמִצֵּץ *but of the tree of the knowledge*, etc., Gen. 2:16, 17, or one expressing a reason, *give us help from trouble* וְשֹׁאֵר *for vain is the help of man* Ps. 60:13, an inference, *I have no pleasure in the death of him that dieth* וְהַשִּׁיבֵנִי *wherefore turn* Ezek. 18:32, design, *do this and live* i. e. in order that you may live, וְחָיִי *and* (i. e. as) *the sparks fly upward* Job 5:7, or a co-existing act or condition, *Noah was six hundred years old* וְהַמִּבּוּל *and* (i. e. when) *the flood was upon the earth* Gen. 7:6.

2. It serves to introduce the apodosis or second member



of a conditional sentence, *if God will be with me and keep me* יהוה יהיה ויהיה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, ביום השלישי וישא אברהם את־עיניו *on the third day Abraham lifted up his eyes* Gen. 22:4 ; הֲקִימָהּ יְהוָה דְּרָכֶיהָ *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* נָאֲלִי *I have been so hitherto, but now* נָאֲלִי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

# GRAMMATICAL ANALYSIS.

## GENESIS, CHAPTER I.

### VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. a. (4), without the article, §248, comp. ἐν ἀρχῇ John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, לָא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. a, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

אֵת sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. d, only used in the plural, §201. 1, §203. 5. c.

וְ the conjunction ו, §234, and אֵת.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. b, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athnabh is preceded by Munabh and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.

## VERSE 2.

הַיָּהוּה, לֵה verb הָיָה, §169. 1, with Methegh, §45. 2, Kamets distinguished from Kamets-Hhatuph, §19. 2.

בָּהוּ, תָּהוּ Segholate nouns of class I. from לָה roots, §184. *b*, abstracts used instead of adjectives, §254. 6. *a*, assonance or paronomasia. Double accent, §30. 1.

עַל־פָּנֶי Makkeph, §43, פָּנֶה noun of class I., form 2, §185. 2. *d*, only used in the plural, §201. 1, §209. 1; here in the construct state, §214. 2, §216. 1, with its possessive sense, §254. 1.

תָּהוֹם noun of class III from עָר root §190. *b*, article omitted as if from a proper noun, §246. 1, or by a kind of poetic brevity, §247, *the face of ocean*.

מִרְחֶפֶת Piel participle of the Ayin Guttural verb רָחַף, §116. 4, §121. 1, feminine, §205, as the predicate without the article, §259. 2, although its subject is definite, §246. 3; the participle expresses continuous action, §266. 1, belonging to the period before spoken of, §266. 3.

הַמַּיִם noun used only in the plural, §201. 1, §203. 5. *c*; vowel changed by the pause accent, §65. 1.

This verse consists of two clauses, §36. 1; the clause of Athnabh is subdivided by Zakeph Katon and R'bhia, §36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, §38. 4, Athnabh by Munabh and Tiphhha, §38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munabh, §38. 4, and Silluk by Merka and Tiphhha, §38. 1.

## VERSE 3.

וַיֹּאמֶר Kal future of Pe Aleph verb אָמַר, §110. 3, with Vav Conversive, §99. 1, §265, which removes the accent to the penult and changes the vowel of the ultimate, §99. 3. *a*, §111. 2. *a*.

יִהְיֶה apocopated future of יָהֵא verb הָיָה, § 171. 1, § 177. 1, with a jussive sense, § 264.

יִהְיֶה future with Vav Conversive; Daghes-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיֵּרָא Kal future of יָרָא verb רָאָה with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וַיִּבְרָא Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the יָקָא verb קָרָא, § 162. 2.

אֱלֹהִים P'sik, § 38. 1. *a*.

לְאוֹר preposition ל with the vowel of the article, § 231. 5.

יוֹם noun, whose plural is יָמִים, § 207. 1. *f*.

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לִלְוָה paragogic הָ, § 61. 6, § 219. 2, with the noun לִלְוָה, a Segholate of class I. from an ע"י root, § 184. *b*, having a pause accent, § 65. 1.

אַחַד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

רָקִיעַ noun of class I. form 2, § 185. 1.

בְּתוֹךְ preposition ב, § 231. 1, with the construct of תוֹךְ, § 216. 1. *d*, in a partitive sense, § 254. 2.

מִבְּלִיל Hiphil participle of בָּלַל, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a.*

## VERSE 7.

וַיִּקְעַשׂ guttural and לָהּ verb עָשָׂה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִתְחַח composed of the prepositions מִן and תַּחַח, § 237. 2 (1).

עַל composed of the prepositions מִן and עַל.

## VERSE 8.

שָׁמַיִם with pause accent, § 65 (1).

בָּקָר, עֶרֶב class I. Segholates, § 183.

שָׁנִי ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

## VERSE 9.

יִקְוֶה Niphal future of קָוָה verb לָהּ, § 169. 1, with an imperative sense, § 263. 1.

מִקְוֶה noun of class III. from an עָר root, § 190. *b.*

תִּרְאֶה Niphal future of רָאָה, § 109. 4, § 168.

## VERSE 10.

וּלְמִקְוֶה conjunction וּ, § 234, preposition ל, § 231. 1, and noun of class III. from לָהּ root, § 190. *b.* in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

יָמִים plural, § 207. 2, of יָם, a noun of class I. from an עָר root, § 186. 2. *c.*

VERSE 11.

תִּשָּׂא apocopated Hiphil future of תָּשָׂא, § 97. 2, § 264, governing its cognate noun תָּשָׂא, § 271. 3. Methegh by § 45. 2.

מִזְרִיעַ the participle expresses what is constant and habitual, § 266. 1.

עֵץ collective noun, § 201. 1, probably abridged from a לָהּ root, class I. form 2, § 185. 2. *d*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פֶּרִי noun from לָהּ root class I. form 1, § 184. *b*.

עֲשֶׂה Kal participle of לָהּ verb, § 168; the accent is not Y'thibh but Mahpakh, as is shown by its standing before Pashta in the subdivision of Zakeph Katon, § 30. 2, § 38. 4, shifted to the penult by, § 35. 1, followed by Daghesh-forte conjunctive in the first letter of the next word, § 24. *a*.

לְמִינָו preposition ל, § 231. 1, noun מִין from an עִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

אֲשֶׁר זָרַעוּ-בָּו oblique case of the relative pronoun, § 74, § 285. 1; the preposition ב with a pronominal suffix, § 233.

VERSE 12.

תִּחְיֶינָא Hiphil future of פִּי and לָא verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינָהּ suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.



## VERSE 14.

יְהִי lack of agreement with subject, § 275. 1.

מְאֹרֶה masculine noun in the plural, § 200. *c*, class III. from an ע"ו root, § 190. *b*.

לְהַבְדִּיל the construct form of the infinitive used with prepositions, § 267. *b*.

וְהָיָה preterite with Vav Conversive, § 100. 1, § 265, in the plural because following the noun, § 275. 1. *b*.

## VERSE 15.

לְהַאֲזִיר Hiphil infinitive construct of ע"ז verb, § 153. 1.

## VERSE 16.

שְׁנֵי cardinal number, § 223. 1, joined with noun, § 250. 2 (2), without the article, § 251. 4.

הַגְּדֹלִים qualifying adjective with the article after the noun, § 249. 1.

הַקָּטָן ... הַגְּדֹל class I. form 2, § 185. 1, emphatic use of the positive degree, § 260. 2 (2).

מִמְשָׁלָה noun of class III., § 190, in the construct state, § 214. 1. *b*, the following noun denoting the object, § 254. 9.

הַקּוֹכְבִּים noun of class II. from an ע"ע root, § 187. 1. *e*.

## VERSE 17.

וַיִּפְּץ from פָּץ verb נִפְּץ, § 129. 1.

אֲתָם sign of the definite object with a pronominal suffix, § 238. 2.

## VERSE 18.

וְלְהַבְדִּיל ... וְלִמְשָׁל construct infinitive with the preposition, § 267. *b*; Methegh with ו, § 45. 2. *a*.

VERSE 20.

יַעֲרֹף Piel future of עָר verb, §154. 2.

VERSE 21.

הַתַּיִתִּים plural of תַּיִת, §199; the Hhirik of the ultimate is long, §19. 1.

הַרְמִשָּׁה Kal feminine participle, §205, with the article, §249. 1.

אֲשֶׁר the object of the verb שָׁרַב though without the appropriate pronominal suffix, §285. 1. *a*.

לְמִינֵהֶם plural noun with plural suffix, §220. 2. *b*.

VERSE 22.

וַיִּבְרָךְ Piel future of בָּרַךְ Guttural verb, §116. 4, §121. 1, with Vav conversive, §99. 3. *a*, no Daghes-lene in ב since the preceding Sh'va is vocal, §25.

לֵאמֹר the preposition with Tsere, §231. 3. *a*, so as to say i. e. *in saying*.

פָּרָה, רָבָה Kal imperatives of פָּרָה, רָבָה, §169. 1.

יִרְבַּ Kal apocopated future, §171. 1, Hhirik short though accented, §19. 1.

VERSE 24.

וַתִּהְיֶה construct of תָּהָה, §214. 1, with וי paragodic, §218. Methegh, §45. 2, Daghes-forte omitted, §25.

VERSE 26.

נַעֲשֶׂה Kal future of עָשָׂה, §109. 1, §168, in the plural number, §275. 3. *a*.

בְּצִלְמִנִּי preposition, §231. 1, Segholate noun, class I., §183, and pronominal suffix, §221. 5.

וַיִּרְדּוּ from רָדָה, § 169. 1.

בְּרִגָה preposition, § 231. 2, construct of the collective noun רִגָּה, § 198, § 214. 1, § 216. 1; no Daghesh-lene in ג, § 22. *a* (5).

VERSE 27.

זָכַר וַיִּקְבֹּה predicates, § 273. 4, and consequently indefinite.

אֲהֵם pronoun, referring to both genders put in the masculine, § 276. 3.

VERSE 28.

וְכִבֻּשׁ conjunction ו, § 234, imperative Kal of כָּבַשׁ, § 84. 4, and pronominal suffix, § 101. Kibbutz is long, § 19. 1.

VERSE 29.

נִתְּחַי from נָתַח, § 130. 1, preterite in the sense of the present, § 262. 1. *b*.

יִהְיֶה singular, referring formally to the nearest collective subject, § 276. 1, or taken distributively, § 275. 6.

VERSE 30.

אֶת־כָּל־יָרֵק, אֵת before כָּל without the article, § 270. *c*.

VERSE 31.

מֵאֵד position of adverb, § 274. 1.

יּוֹם הַשְּׁשִׁי article omitted before the noun, § 249. 1. *c*.

# INDEX I.

## SUBJECTS TREATED FULLY OR INCIDENTALLY.

*The numbers in this and the following Indexes refer to the Sections of the Grammar.*

- Abbreviations 9. 1.  
 Absolute infinitive. *See* Infinitive absolute.  
 Abstract nouns, feminine 198, plural 201.  
     1. *a*, *c*.  
 Accents 28, use in cantillation 28. *b*, forms and classes 29, meaning of names 29. *b*, like forms distinguished 30, position of 32-35, aid in distinguishing words 34, change of position 35, effect of Vav conversive 33. 4, 99. 3, 100. 2, in place of Methegh 39. 3. *b*, 45. 5, give stability to vowels 60. 1. *a*, vowel changes produced by 64.  
 Accents, consecution of in prose 36-39, poetic 31, consecution of 40-42.  
 Accents pause 37. 2. *a*, position of 35. 2.  
 Accentuation double 39. 4. *a*, 42. *a*.  
 Addition of letters 50. 3.  
 Adjectives in place of participles of neuter verbs 90, 185. 1. *a*, formation of 185. 2, expressing permanent or variable qualities 185. 2. *a*, intensity 187. 1, 189, defects 187. 1. *b*, diminutives of color 188, declension of 217, qualifying nouns 249. 1, qualifying nouns in the construct 256, predicate 259. 2, comparison of 260, emphatic use with verbs 282. *c*.  
 Adjectives numeral 223-227, 250-252.  
 Adverbial idea expressed by a verb 269. *a*.  
 Adverbial expressions 274.  
 Adverbs 235, with suffixes 236, as the subject 242. *c*, numeral 252. 4, position of 274.  
 Affixes 33.  
 Agreement neglected 275-279.  
 Aleph, sound of 3. 4, used as a vowel-letter 11. 1, in a few verbal forms 120. 2, 122. 2, 156. 3, once in 3 f. s. suffix 220. 2. *b*, otiant 16. 1, with Mappik 26, with Daghesht forte (?) 121. 1, substituted for He in Chaldee 51. 3, in Niphal infinitive 91. *b*, in Hiphil 94. *a*, *b*, in Hithpacl 96. *a*, in feminine ending of verbs 86. *b*, and nouns 196. *d*, for Vav in fem. plur. of nouns 199, prosthesis of 53. 1. *a*, 183. *c*, omitted 53. 2, 3, 57. 2 (2) *a*, 111. 2. *b*, *c*, 151. 2, 164. 2, quiescent 57. 2, after prefixed prepositions 231. 3. *a*, *b*, after Vav Conjunctive 234. *c*, prefers diphthongal vowels 60. 1. *a*, 110. 3, 111. 2, previous vowel rarely short if Daghesht forte omitted 60. 4. *a*, 121. 1, 229. 3, added to 3 pl. preterite 86 *b*, prefixed in the formation of nouns 189.  
 Alphabet 2, order of 6, Lepsius' theory 6. *a*.  
 Animals, names of 197. *c*.  
 Apocopated future 97. 2, 264, not in passive species 97. 2. *b*, in Ayin Guttural verbs 119. 1, Lamedh Guttural 126. 1, Ayin Vav and Ayin Yodh 153. 5, 157. 3, 158. 2, 160. 3, Lamedh He 171. 1, 172. 4, 173. 3, 174. 4, 175. 3, 176. 3.  
 Apocopated imperative 98. 2, 171. 1.  
 Apposition of nouns 253.  
 Arabic letters 3. 1. *a*, currently read without vowels 10. *a*, syllables 18. 2. *c*, Teshdid 23. 3. *b*, accent 33. 4. *a*, Elif prosthetic 53. 1. *a*, conjugations 83. *c* (1), comparative or superlative 189. *a*, nouns of unity 198. *b*, plural ending 199. *c*, dual 202, article 229. 1. *a*, conjunction with the accusative 271. 4. *b*.  
 Article definite 229, use of 245, with verbs, etc. 245. 5. *b*, with proper nouns 246. 1. *a*, before nouns with suffixes 246. 2. *a*, before nouns in the construct 246. 3. *a*, when omitted 247, 249. 1. *b*, *c*, 249. 2. *b*, *c*.  
 Article indefinite 229. 1. *b*, 248. *a*.  
 Aspirates 3. 1, 7. 2, receive Daghesht lene 21, their original sound 21. *b*, affected

- by concurrence of consonants or doubling 54. 1.
- Athnaah divides verse 36. 1, train of 38. 2.
- Augment, Greek and Sanskrit 99. 1. *a*.
- Ayin, sound of 3. 4, Chaldee substitutes for Tsadhe 51. 3, elided 53. 3. *a*, 128, previous vowel sometimes short when Daghesh omitted 60. 4. *a*.
- Ayin doubled verbs, origin of term 76. 3, their peculiarities 133-137, paradigm 138, remarks 139-142.
- Ayin Guttural verbs 116, paradigm 117, remarks 118-122.
- Ayin Vav and Ayin Yodh verbs, origin of term 76. 3, their peculiarities 152-154, paradigm 155, remarks 156-161.
- Bilateral roots 68. *b*.
- Bohemian accent 33. 4. *a*.
- Cardinal numbers 223-266, with dual ending 223. 1. *a*, position and agreement 250, 251, with suffixes 250. 2 (2) *a*, 251. 4. *a*, with the article 251. 4.
- Chaldee syllables 18. 2. *c*, words modified from Hebrew 51. 3, dual 202.
- Changes of person 279.
- Cities names of, feminine 197. *d*.
- Collectives with feminine ending 198, construed with the plural 275. 2.
- Commutation of letters 50. 1, Aleph for He 86. *b*, 91. *b*, 94. *a*, 96. *a*, 196. *d*, He for Aleph 189. *b*, Aleph for Yodh 56. 4, or Vav 56. 4. *a*, 199, Vav for Aleph 57. 2 (2) *a*, 111. 2. *b*, *d*, Yodh for Vav 56. 2, Teth for Tav 54. 4, 82. 5.
- Comparison, how expressed 260.
- Compound numbers 224, 225. 2, with nouns 251. 3, with the article 251. 4. *a*.
- Compound predicate 275. 1. *b*, 275. 2. *a*.
- Compound sentences 285. 1.
- Compound species 83. *c* (2).
- Compound subject 244. 1, 276.
- Conjugations 76. 1.
- Conjunctions 239, 287.
- Consecution of accents in prose 36-39, in poetry, 40-42.
- Consonant changes, 53-56.
- Consonants changed to vowels 57, vowel changes occasioned by contiguous consonants 60, by concurrent consonants, 61.
- Construct infinitive. *See* Infinitive construct.
- Construct state of nouns 212-216, relations denoted by 254, resolved by preposition Lamedh 257.
- Constructio praeagnans 272. 3.
- Contraction of two similar letters 61. 3, 134. 1.
- Contracted verbs 107.
- Copula 258. 2, 3.
- Countries names of, feminine 197. *d*.
- Daghesh meaning of word 21. 2. *a*.
- Daghesh-forte 23, distinguished from Daghesh-lene 23. 2, from Shurek 23. 3, different kinds of 24, conjunctive, instances of 24. *a*, 75. 1, separative 24. *b*, 190. *a*, 216. 2. *a*, 221. 5. *a*, 230. 2. *a*, emphatic 24. *c*, 86. *a*, 149. 1, omission of 25, resolved by the insertion of a liquid 54. 3, 221. 6. *b*, or Yodh 141. 1, or by prolonging the previous vowel, 59. *a*, never in gutturals 60. 4, 108, rarely in Resh 23. 1, 60. 4. *a*, omitted from Hithpael 96. *a*, in suffixes of verbs 104. *a*, 105. *b*.
- Daghesh lene 21, 22, omitted from Kal imperative 89 (f. s. and m. pl.), from guttural forms 109. 3. *a*, from construct plural of nouns 216. 2. *a*, after prefixes 101. 2. *b*.
- Daleth assimilated to the feminine ending Tav 54. 2, 148. 2, 205. *b*.
- Day of the month 252. 2. *b*.
- Declension of nouns, adjectives and participles 217.
- Demonstrative pronouns 73, qualifying nouns 249. 2, qualifying nouns in the construct 256, predicate 259. 2, used for relative 286.
- Dental letters 7. 1.
- Dialects, effect upon words 51. 3.
- Diphthongal vowels 15.
- Distributive numbers 252. 4.
- Distributive sense expressed by repetition 252. 4, 280. 1.
- Division erroneous, of words 43. *b*.
- Divisions of Grammar 1.
- Dual, ending of 202, signification of 203, superadded to the plural 203. 5. *b*, nouns with suffixes 221. 4, joined with the plural 278.
- Emphasis expressed by repetition 280-282.
- English accent 33. 4. *a*.
- Excess, how denoted 260. 2 (2) *b*.
- Feminine endings 196, how related 55. 2. *c*, 196. *b*, compared with Indo-European endings 196. *e*, used to form abstracts, collectives, official designations 198, and nouns of unity 198. *b*, appended to infinitive. *See* Infinitive construct.
- Feminine nouns without fem. ending in the singular 197. *a*, with masc. ending in plural 200. *b*, with two plural forms 200. *c*, with suffixes 221. 2.
- Feminine sign of, duplicated 88 (3 f.), 167. 3, 169. 1. *a* (?), neglected 88 (2 f. s, 3 f. pl.), 197. *a*.
- Final forms of letters 4, in middle of words 4. *a*.
- Flexibility various, of different languages 69. *b*.
- Formative syllables differ from prefixes and suffixes 33, 69. *c*, 101. 2. *b*, 123. 4.
- Fractional numbers 227. 3, 252. 3.

- Future, formation of 84. 3, its personal endings and prefixes 85. 1. *a* (2) with suffixes 105, uses of 263, shortened form. *See* Apocopated future.
- Galilean pronunciation 51. 4. *a*.
- Grammar, function and divisions of 1.
- Grammatical subject 244. 2.
- Grave suffixes 72, 221. 1.
- Greek alphabet 5. *a*, 6. *b*, 7. 2. *a*, accent 33. 4. *a*, augment 99. 1. *a*, feminine and neuter 196. *e*, numerals 223. 2. *a*, construction of neuter plurals 275. 4. *a*.
- Guttural letters 7. 1, their peculiarities 60, 108, attract or preserve vowels 60. 3. *c*.
- Guttural verbs 107.
- He and Hheth 3. 3.
- He as a vowel letter 11. 1, 57. 2 (2) *b*, with Mappik 26, prosthesis of 53. 1. *a*, rejection of 53. 2, 3, 85. 2. *a* (1), 95. *b*, 211. *a*, 229. 5, 231. 5, preceding vowel often short when Daghesth omitted 60. 4. *a*, 121. 1, 229. 3, added to 2 m. s. and 2 f. pl. preterite 86. *b*, to 2 m. s. suffix 104. *b*, 220. 1. *b*, to 2 f. s. suffix 220. 2. *c*, to 2 and 3 f. pl. suffix 104. *g*, 220. 1. *b*, 220. 2. *c*, for 3. m. s. suffix 104. *d*, 220. 1. *b*, omitted from f. pl. future 88 and imperative 89, omitted after prefixes 85. 2. *a* (1), 91. *b*, 94. *b*, 95. *b*, 113. 2, 229. 5, retained in exceptional cases 95. *e*, 142. 3, 150. 2, 231. 5. *a*, for Aleph 165. 1, prefixed in the formation of nouns 189. *b*.
- He directive 219. 1.
- He interrogative 230.
- He paragogic, effect on accent 33. 1, with Methegh 33. 1. *a*, examples of 61. 6. *a*, 219. 2, distinguished from feminine ending 196. *c*, added to preterite 93. *e*, to future. *See* Paragogic future.
- Hhateph Seghol in 1 Sing. future Piel 92. *e*.
- Hheth, preceding vowel mostly short, when Daghesth omitted 60. 4. *a*, 121. 1, 229. 3.
- Hhirik, quantity of 14, 19. 1, between concurring consonants 61. 1, 85. 2. *a*, 216. 2, 231. 2, 234, in Segholates 61. 2, 184. *b*, never in the ultimate of Kal active participles 90, in 1 sing. Niphal future 91. *e*, 149. 2, in Piel before suffixes 104. *h*, in penult of Piel infinitive 92. *d*, in Hiphil infinitive 94. *b*, rejected from Hiphil future 94. *e*, and participle 94. *e*, in the inflected preterite of Kal, Hiphil 119. 2, and Hithpael 96. *b*, retained in Hiphil before suffixes 104. *h*, in the ultimate of nouns 207. 1. *c*, 209. 2.
- Hholem, stability of 60. 1. *a* (4), in inflected verbs Ayin doubled 61. 3, 136. 2, 141. 2, and Ayin Vav and Ayin Yodh 153. 4, 159. 1, 160. 2, shortened to Kamets Hhatuph in Kal infinitive construct 87, future 88, and imperative 89, once retained in Kal future before Makkeph 88, in intensive species 92. *b*, rejected from Kal future before suffixes 105. *d*, in the ultimate of nouns 207. 1. *c*, *d*, 207. 2. *c*, 215. 1. *c*, 209. 2, in the penult 210. *d*, 216. 1. *c*.
- Hiphil, signification of 79, relation to Piel 80. 2. *a* (1), formation of 82. 4, origin of prefixed He 82. 5. *b* (2), nouns derived from 187. 2. *a*, 189.
- Hithpael, signification of 80, relation to Niphal 80. 2. *a* (2), formation of 82. 5, origin of prefixed syllable 82. 5. *b* (1), verbs having two forms of 122. 2. 141.
- Hophal, signification of 79. 3, formation of 82. 4, origin of prefixed He 82. 5. *b* (2), no imperative 84, except in two instances 95. *d*, in Ayin doubled verbs 140. 6, in Pe Yodh verbs 150. 5, in Ayin Vav verbs 160. 5, in Lamedh Aleph verbs 167. 2, in Lamedh He verbs 175. 5.
- Imperative, formation of 84. 4, its personal endings 85. 1. *a* (3), Kal with suffixes 101, 3. 106. *b*, paragogic 98. 1, 111. 3. *a*, 125. 1, 132. 1, 148. 3, 157. 2, apocopated 98. 2, 171. 2, twice in Hophal 95. *d*.
- Imperfect verbs classified 107.
- Impersonal subject 243. 3, construction of passive and neuter verbs 271. 4. *a*, 275. 1. *c*.
- Inanimate objects, names of 198. *c*, in plural 203. 5. *a*, plural with feminine singular 275. 4.
- Indefinite subject 243. 2, article 229. 1. *b*, 248. *a*
- Indo-European roots 69. *a*, pronouns 71. *b*, feminine and neuter 196. *e*, dual 202. *a*, numerals 223. 2. *a*, conception of time 261.
- Infinitive, a verbal noun 267, as the subject 242. *b*, 267. *a*, does not admit the article 245. 5. *b*, with prepositions 242. *b*, 267. *b*, governed by verbs or nouns 267. *b*, *c*, construction changed to preterite or future 282. *c*.
- Infinitive absolute, formation of 84. 1, with feminine ending 160. 4, for preterite or future 268. 1, for imperative 268. 2, emphatic use of 282.
- Infinitive construct, formation of 84. 2, in Kal usually without Vav 87, with feminine ending in perfect verbs 87, in Pe Guttural 111. 3. *a*, in Ayin Guttural 119. 3, in Lamedh Guttural 125. 2, in Pe Nun 131. 4, in Ayin doubled 139. 2, in Pe Yodh 148, in Piel 92. *d*, in Hophal 150. 5, in Hiphil 128, in Lamedh Aleph verbs 166. 2, in Lamedh He 168, with suffixes 101. 3, 106. *a*, following



- noun or suffix denote subject or object 102. 3, 254. 9. *b*, emphatic use of 282. *b*.  
 Inseparable prepositions 231-233.  
 Intensity expressed by repetition 280. 3, 282.  
 Interjections 240.  
 Interrogative and indefinite pronouns 75, trace of neuter in 196. *a*.  
 Interrogative sentences 283, 284.  
 Intransitive verbs construed transitively 271.  
 Irrational objects, plural, with feminine singular 275. 4.  
 Jews modern, use Rabbinical letter 2, their pronunciation of Ayin 3. 4, use abbreviations 9. 1.  
 Kal, meaning of term 76. 2, formation in perfect verbs 82. 1, remarks upon 86-90.  
 Kamets and Kamets-Hhatuph distinguished 19. 2.  
 Kamets in the ultimate of nouns 207. 1. *b*, 207. 2. *b*, 215. 1, in the penult 210, 216. 1.  
 Kamets-Hhatuph in Kal infin. constr. before Makkeph 87, before suffixes 106, in future 88, in imperative 89, 106, in passive species 82. 5. *b* (3), 93. *a*, 95. *a*.  
 Kaph and Koph 3. 2.  
 Kaph initial rejected 53. 2. *a*, assimilation of 54. 2. *a*.  
 Karne Phara 38. 10.  
 Kibbutz, quantity of 19. 1, in passive species 82. 5. *b* (3), 93. *a*, 95. *a*, in Hithpael 96. *a*.  
 K'ri and K'thibh 46-48, number of 46. *a*.  
 Kushoi 21. 2. *a*.  
 Labial letters 7. 1.  
 Lamedh initial rejected 53. 2. *a*, 132. 2, medial rejected 53. 3. *b*, 88 (1 *c*), assimilated to following consonant 54. 2, 132. 2, appended in formation of nouns 193. 2. *c*.  
 Lamedh Aleph verbs 162, paradigm 163, remarks 164-167.  
 Lamedh Guttural verbs 123, paradigm 124, remarks 125-128.  
 Lamedh He verbs, origin of term 76. 3, their peculiarities 168, 169, paradigm 170, shortened future and imperative 171, remarks 172-177.  
 Latin alphabet 6. *b*, 7. 2. *a*, accent 33. 4. *a*, feminine and neuter 196. 2, numerals 223. 2. *a*.  
 Lazian accent 33. 4. *a*.  
 Letters, sounds of 3, double forms of 4, of unusual size or position 4. *a*, names of 5, order of 6, classification of 7, numerical use of 9. 2, commutation of 50. 1, transposition of 50. 2, addition of 50. 3.  
 Lettish accent 33. 4. *a*.  
 Light suffixes 72, 221. 2-4.  
 Linguals 7. 1, substituted for sibilants in Chaldee 51. 3.  
 Liquids 7. 2.  
 Logical subject, 244. 2.  
 Makkeph 43.  
 Manner 274. 2. *c*.  
 Mappik 26, omitted from 3 f. s. suffix 104. *e*, 220. 1. *b*.  
 Masculine for feminine, suffixes 104. *g*, 220. 1. *b*, future 88 (3 f. pl.), 105. *e*, predicate and pronouns 275. 1. *a*, 275. 5.  
 Masculine nouns with suffixes 221. 3, with fem. ending in plural 200. *a*, with two endings in plural 200. *c*.  
 Matres lectionis 11. 1.  
 Measure 274. 2. *c*.  
 Medial letters for finals 4. *a*.  
 Medium strength, letters of 7. 2.  
 Mem dropped from Pual participle 53. 2. *a*, 93. *e*, final rejected 55. 2, 214. 2, appended to 3 m. pl. future (?) 88, prefixed in formation of nouns 193. 2. *c*, omitted from plural ending (?) 199. *b*.  
 Methegh 44, 45, aid in distinguishing doubtful vowels 19, 45. 2. *a*, with He paragoric 33. 1. *a*, in place of an accent shifted in position 35. 1, or removed by Makkeph 43, 44. *a*, 64. 1. *a*, after He interrogative 230. 2. *a*, its place supplied by an accent 39. 3. *b*, 45. 5.  
 Modern Hebrew read without vowel points 10. *a*.  
 Monosyllabic nouns 183.  
 Mountains, names of, masculine 197. *d*.  
 Multiliteral nouns 195.  
 Mutes 7. 2, a p-mute missing (?) 7. 2. *a*.  
 Names of letters 5, their antiquity 5. *a*, their origin and signification 5. *b*.  
 Nations, names of 197. *d*, 275. 2. *b*.  
 Neuter gender, trace of 196. *a*.  
 Neuter verbs rarely have participles 90, with suffixes 102. 2.  
 Niphal, signification of 77, relation to Hithpael 80. 2. *a* (2), its formation 82. 2, origin of the prefixed Nun 82. 5. *b* (1), participle from a noun 91. *e*, from an adverb 80. 2. *b*, nouns derived from 187. 2. *a*.  
 Nouns, formation of 181, Class I 182-186, Class II 187, 188, Class III 189-192, Class IV 193, 194, multiliterals 195, from imperfect roots 184. *b*, 185. 2. *d*, 186. 2. *c*, 187. 1. *d*, *e*, 187. 2. *b*, *c*, 190. *b*, plural from quiescent roots 207. 1. *f*, 208. 3. *c*, with suffixes 221. 5. *a*.  
 Nouns, gender and number of 196-211, construct state of 212-216, declension of 217, with suffixes 220, 221, paradigm 222.  
 Nouns, feminine, without fem. ending 197. *a*, with masc. ending in plural 200. *b*, masculine with fem. ending in plural

200. *a*, with either ending 200. *c*, of doubtful gender 197. *b*, 200. *c*, having but one number 201. 1, definite without the article 246, used for adjectives 254. 6. *a*, in construct before adjectives 250. 1. *a*, 254. 6. *b*, in construct before prepositions 255. 1, in construct before a clause 255. 2, placed absolutely 271. 4. *b*, 274. 2, repetition of 280.
- Nouns, primitive 181. *a*, derivative 181. *b*, of unity 198 *b*.
- Number, relations of 274. 2. *d*.
- Numeral adjectives 223–227, 250–252, adverbs 252. 4.
- Numerical use of letters 9. 2.
- Nun, rejected 53. 2. *a*, *b*, 55. 2, from verbs 129. 2, 131. 3, 4, from nouns 184. *b*, 194. 2. *b*, assimilated to a following consonant 54. 2, in verbs 129. 1, 131. 2, 132. 1, in nouns 184. *b*, 190. *a*, 205. *b*, to initial Mem (?) 55. 1, 88 (m. pl.), inserted in lieu of reduplication 54. 3, 221. 6. *b*, epenthetic 56. 1, 101. 2, 105. *b*, added to 3 pl. preterite 86. *b*, to future 88 (2 f. s., m. pl.), before suffixes 105. *c*, in Niphal absolute infinitive 91. *b*, 131. 5, 166. 3, 173. 2, in Niphal imperative (?) 91. *d*, appended in formation of nouns 193, in masc. plur. ending 199. *a*.
- Object, definite, sign of 238. 2, 270, of transitive verbs 270, of intransitive verbs 271, indirect 272, multiple 273.
- Occupations 186. 2. *a*, 187. 1. *a*.
- Office, names of 198. *a* (2).
- Official designations 198.
- Ordinal numbers 227, 252.
- Orthographic symbols 1–49, changes 50–66.
- Orthography, various 11. 1. *b*, 51. 4. *a*.
- Palatal letters 7. 1.
- Paradigm, see Verbs paradigms of, and Nouns.
- Paragogic, future 97. 1, 264, not in passive species 97. 2. *b*, in Lamedh He verbs 172. 3, imperative 98, 1.
- Paragogic letters, effect on accent 33. 1, instances of 61. 6. *a*, 218, 219.
- Participles, formation of 84. 5, of neuter verbs 90, with personal inflections 90, declined 217, qualifying nouns 249. 1, qualifying nouns in the construct 256, in the construct before nouns and infinitives 254. 9. *b*, signification of 266, emphatic use of 282. *c*, construction changed to preterite or future 282. *c*.
- Particles prefixed 228–234, separate 235–240.
- Parts of speech 70.
- Passive species with suffixes 102. 2, of doubly transitive verbs 273. 5.
- Patah preferred by gutturals 60. 1, 108, changed to Seghol 63. 1, assimilated to Seghol 61. 1. *b*, 63. 2, to Kamets or Tsere 63. 2, in Segholates 61. 2, with pause accents 65, in Kal constr. infin. 87, in f. pl. future Niphal 91. *c*, and Piel 92. *e*, in preterite and imperative Piel 92. *c*, in Hithpaal 96. *b*, in the ultimate of nouns 207. 2. *a*.
- Patah furtive 17, 60. 2, 109. 2, 114 (?), 123.
- Pausal forms with inferior accents 65. *b*.
- Pause accents 37. 2. *a*, position of 35. 2, occasion vowel changes 65, with the preterite 86. *a*, with the future 88, with the imperative 89 (f. s. and m. pl.), with 2 m. s. suffix 104. *b*, 220. 1. *b*, with Pe Guttural verbs 112. 4, with Ayin Guttural 119. 1, 121. 3, with Lamedh Guttural 126. 1.
- Pazer, clause divided by 36. 2, train of 38. 7.
- Pe Aleph verbs 110. 3.
- Pe Guttural verbs, origin of term, 76. 3, their peculiarities 108, 109, paradigm 110, remarks 111–115.
- Pe Nun verbs, origin of term 76. 3, their peculiarities 129, paradigm 130, remarks 131, 132.
- Perfect verbs 81–85, paradigm of 85. 2, remarks 86–96, with suffixes 101, 102, paradigm 103, remarks 104–106.
- Periods of human life 201. 1. *b*.
- Persian construct state 61. 6. *a*.
- Personal endings and prefixes of verbs 85. 1. *a*, before suffixes 101. 1, more closely attached than suffixes or prefixed prepositions 101. 2. *b*.
- Personal pronouns 71, not expressed in the subject 243. 1.
- Pe Yodh verbs, origin of term 76. 3, peculiarities 143–145, paradigm 146, remarks 147–151.
- Piel, signification of 78, relation to Hiphil 80. 2. *a* (1), formation of 82. 3, with the active vowels 82. 5. *b* (3), unusual forms of 92. *a*, *b*, verbs with two forms of 122. 2, 141. 4, nouns derived from 187. 2. *a*.
- Pilel, Pilpel, Poel not distinct species from Piel 83. *c* (1).
- Place where 274. 2. *b*.
- Plural endings 199.
- Plural for singular in verbs (?) 88 (3 f. pl.), of majesty 201. 2, 275. 3.
- Pluralis inhumanus 275. 4. *a*.
- Plurality expressed by repetition 280. 2.
- Points extraordinary 4. *a*.
- Points Masoretic 10, accuracy of 49.
- Polish accent 33. 4. *a*.
- Predicate 258, compound 275. 1. *b*, 275. 2. *a*, agreement with nouns in the construct relation 277.
- Prefixed particles 228–234, two constituting a word 228. 2. *a*.

- Prepositions inseparable 231-233, separate 237, with suffixes 238.
- Preterite, personal endings of 85. 1. *a* (1), with suffixes 101. 1, 104, Kal before suffixes 101. 3, uses of 262.
- Pretonic vowels 64. 2, in Kal preterite 82. 1, not rejected from Niphal 91. *b*, 106. *a*.
- Primary preferred to a secondary form 275. 1.
- Pronominal roots 68, the basis of adverbs, prepositions and conjunctions 235. 1. *a*.
- Pronominal suffixes 72. *See* Suffixes.
- Pronouns, personal 71, 243. 1, repetition of 281, demonstrative 73, 249. 2, 256, 259. 2, relative 74, 285, interrogative and indefinite 75, 196. *a*, 284.
- Proper nouns with the article 246. 1. *a*, in loose apposition 253. 2. *b*.
- Pual, signification of 78. 3, formation of 82. 3, with the passive vowels 82. 5. *b* (3), no imperative 84, in perfect verbs 93, Ayin Guttural verbs 121. 1, Ayin doubled verbs 142. 1, Ayin Vav verbs 161. 4, Lamedh Aleph verbs 167. 1, Lamedh He verbs 174. 6.
- Pure vowels 15.
- Quadriliteral roots 68. *a*, verbs 180, nouns 195. 1, Segholates plural of 208. 3. *a*.
- Question, direct and indirect 283. 1, disjunctive 283. 2.
- Quiescent letters 11. 1, their two uses distinguished 13, softened to vowels 57. 2.
- Quiescent verbs 107, 143.
- Quineliteral roots 68. *a*, nouns 195. 2.
- Radical letters 7. 3.
- Raphe 27.
- R'bhia, clause divided by 36. 2, train of 38. 6.
- Reduplication of second radical in verbs 82. 3, in nouns 187, of third radical in verbs 92. *a*, 115, 122. 1, 154. 2, 161. 3, 174. 1, 176. 1, in nouns 187. 1. *d*, 187. 2. *c*, of two radicals in verbs 92. *a*, 115, 122. 1, 137, 141. 2, 154. 3, 161. 2, in nouns 187. 1. *e*, 187. 2. *b*, 188, of a short word 132. 1, 233. *a*.
- Relative pronoun 74, 285.
- Repetition of nouns 280, pronouns 281, verbs 282.
- Resh, sound of 3. 3, assimilated to a following consonant 54. 2, inserted in lieu of reduplication 54. 3, preference for Pattahh 60. 1. *a*, with Pattahh furtive (?) 60. 2. *a*, 114, with simple or compound Sh'va 60. 3. *a*, 120. 3, with Daghesheforte 23. 1, 60. 4. *a*, previous vowel lengthened on the omission of Dagheshe, 60. 4. *a*, as the first radical of verbs 114, as the second radical 118. 1, 120. 3, as the third radical 125. 3, 126. 2, 127. 2.
- Rivers, names of, masculine 197. *d*.
- Roots of words 67, 68.
- Rukhokh 21. 2. *a*.
- Samaritan Pentateuch, its negligent orthography, 51. 4. *a*, 99. 1. *a*, and variant forms 156. 2.
- Samekh, Shin and Sin 3. 1, 3. 1. *a*.
- Sanskrit laws of euphony 21. 2. *b*, 55. 1. *a*, accent 33. 4. *a*, augment 99. 1. *a*, feminine and neuter 196. *e*, numerals 223. 2. *a*.
- Scriptio plena, defectiva 14.
- Seasons, names of 185. 2. *a*.
- Seghol inserted between concurring consonants 61. 2, 171. 1, in Ayin doubled verbs 61. 3, 136. 2, 141. 2, in Ayin Vav verbs 153. 4, 157. 3, 160. 3, final rejected 66. 1 (1), 171. 1, with pause accents 65, in Kal active participle 90, in Niphal 91. *a*, *b*, in Piel 92. *c*, *d*, 126. 2, before suffixes 104. *h*, in Hiphil 94. *a*, *b*, in Hithpacl 96. *b*, in the ultimate of nouns 208, 209. 1, 215. 2, in the penult of feminine nouns 207. 1. *e*.
- Segholate forms from trilateral monosyllables or final syllables 61. 1. *b*, 183, 184. *a*, in feminine 205, construct 214. 1. *b*.
- Segholate nouns 183, signification of 184, their feminine 208. 2, plural 208. 3, dual 208. 4, construct 216. 2, with He paragagic 219. 1, with suffixes 221. 5.
- Segholta, verse divided by 36. 1, train of 38. 3.
- Sentence, elements of 241. 2, subject of 242, predicate of 258. 1.
- Separate particles 235-240.
- Septuagint, equivalents for Ayin 3. 4, mode of writing Hebrew words 49. 2, 3.
- Servile letters 7. 3, anagrams of 7. 3. *a*.
- Shalsheth, when used 38. 9.
- Shin, Sin, and Samekh 3. 1, 3. 1. *a*.
- Shurek, quantity of 14. 19. 1, in the ultimate of Segholates 61. 2, in the penult of Segholates 61. 4. *a*, 205. *c*, in Kal future of perfect verbs 88, before suffixes 105. *d*, in Kal active participle 90, in the ultimate of nouns 207. 2. *d*, 209. 3.
- Sh'va 16, silent and vocal 16. 2, 20. 1, simple and compound 16. 3.
- Sh'va compound, with gutturals 16. 3, 60. 3, 108, with Resh 60. 3. *a*, 120. 3, with strong letters 16. 3. *b*, before gutturals 120. 2, 127. 3, in construct plural of nouns 216. 2. *a*, after He interrogative 230. 2. *a*, after Vav Conjunctive 234. *a*, which is selected 60. 3. *b*, 109. 3, 112, changed to a short vowel 60. 3. *c*, with pause accent to a long vowel 65.
- Sh'va simple with gutturals 60. 3. *a*, in Pe Guttural verbs 112. 2, 5, in Lamedh Guttural verbs 123. 4, 127. 1, changed to Seghol by pause accent 65.
- Sibilants 7. 2.

- Silluk, position of 36. 1, train of 38. 1.  
 Singular predicate or pronoun with plural subject 275. 1. *a*, 275. 6.  
 Sounds of the letters 3.  
 Species of verbs 76–80, mutually supplementary 80. 2. *a* (3), what number in use in different verbs 80. 2. *a* (4), formation of 82, with double forms in distinct senses 83. *c* (1), 122. 2, 141. 4, compound 83. *c* (2).  
 Strong letters 7. 2.  
 Subject 242, omitted 243, indefinite 243. 2, impersonal 243. 3, compound 244. 1, 276, grammatical and logical 244. 2.  
 Suffixes, pronominal 72, of verbs 101. 2, of nouns 220. 3, relation denoted by 254, more loosely attached than affixes 101. 2. *b*, with neuter verbs and passive species 102. 2, with infinitives and participles 102. 3, with cardinal numbers 223. 1. *a*, 250. 2 (2) *a*, omitted 247. *b*, with nouns in the construct 256.  
 Superlative degree 260.  
 Syllables 18, intermediate 20. 2, mutations in, a source of vowel changes 59.  
 Syriac currently read without vowels 10. *a*, aspirates 21. *a*, doubling of letters 23. 3. *b*, words modified from Hebrew 51. 3, dual 20. 2.  
 Systema morarum 18. *b*.  
 Tav and Teth 3. 2.  
 Tav unites with Tav of personal affixes 86. *b* (2 m.), or feminine ending 54. 1, 205. *b*, prefixed in anomalous verbal forms 94. *a*, 115, 161. 5, in the formation of nouns 190, 192. 2, in Hithpael assimilated 54. 2, 54. 4. *a*, 82. 5, 131. 6, transposed 54. 4, 82. 5.  
 Tav of feminine ending rejected 55. 2. *c*, 196. *b*, origin of 196. *e*, added to verbs 86. *b*, 166. 1, 169. 1, 172. 1, in nouns 196. *b*, 205.  
 Tenses, primary 84, 262–264, secondary 99, 265, past and future not promiscuously used 263. 5. *a*.  
 Time, conception of 261.  
 Time, when and how long 274. 2. *a*.  
 T'lisha Gh'dhola, clause divided by 36. 2, train of 38. 8.  
 Transitive construction of intransitive verbs 271.  
 Transposition of letters 50. 2, 54. 4, 82. 5.  
 Tsere rejected from the ultimate of verbs 66. 1 (1), 171. 2, in Kal preterite 86. *a*, 164. 1, in fem. plur. future Niphal 91. *c*, and Piel 92. *e*, in Piel inf. abs. 92. *d*, in Hiphil 94. *b*, *e*, in Hophal inf. abs. 95. *c*, with Aleph in place of Sh'va 60. 3. *c*, 92. *e*, 112. 1, 184. *b*, as union vowel with the preterite 104. *a*, in the ultimate of verbs before suffixes 104. *h*, of Lamedh Guttural verbs 126. 1, of Lamedh Aleph verbs 164. 5, in the ultimate of nouns 207, 215. 1, in the penult of nouns 210, 216. 1.  
 Vav rejected after vowelless consonants 53. 3. *a*, 184. *b*, initial changed to Yodh 56. 2, 144. 1, rarely reduplicated 56. 3, in verbs 154. 1, 161. 1, or nouns 187. 2. *c*, softened or rejected 57. 2, 152, 184. *b*, 186. 2. *c*, 190. *b*, 207. 1. *f*, 208. 3. *c*, 211. *a*, 216. 1. *d*, preceding a vowelless consonant 61. 1. *a*, 234, paragogic 61. 6. *a*, 218, omitted from 3. pl. preterite 86. *b*, in Kal infinitive 87, in Kal future 88, in Kal imperative 89, in Kal passive participle 90, in Pual 93. *b*, added to 3. m. pl. suffix 104. *f*.  
 Vav in K'thibh, where K'ri has Kamets-Hhatuph 13. *a*, 88, 105. *d*, 215. 1. *c*, Pattahh 125. 1, or Hhateph-Kamets 13. *a*, 214. 2. *b*, 89 (f. s.).  
 Vav Conjunctive 234, 287.  
 Vav Conversive of the future 33. 4, 99, with Ayin Guttural verbs 119. 1, Lamedh Guttural 126. 1, Ayin doubled 140. 1. 5, Pe Yodh 147. 5, 150. 3, 150. 2 (p. 182), Ayin Vav and Ayin Yodh 153. 5, 157. 3, 158. 2, 160. 3, Lamedh Aleph 166. 4, Lamedh He 171. 1, 172. 4, 173. 3, 174. 4, 175. 3, 176. 3, time denoted by 265. *a*.  
 Vav Conversive of the preterite 33. 4, 99, with Pe Guttural verbs 112. 3, time denoted by 265. *b*.  
 Verbs, their species 76–80, occurring in all the species 80. 2. *a* (4), denominatives 80. 2. *b*, perfect 81–100, with suffixes 101–106, imperfect 107–177, doubly imperfect 178, defective 179, quadriliteral 180, syntax of 261–269, coördinated 269, object of 270–272, with more than one object 273, passive, object of 273. 5, repetition of 282.  
 Verbs, paradigms of, perfect 85. 2, with suffixes 103, Pe Guttural 110, Ayin Guttural 117, Lamedh Guttural 124, Pe Nun 130, Ayin doubled 138, Pe Yodh 146, Ayin Vav and Ayin Yodh 155, Lamedh Aleph 163, Lamedh He 170.  
 Verbs, personal endings and prefixes of 85. 1. *a*, 85. 2. *a*, suffixes of 101–106.  
 Verbs, middle *e* and *o* 82. 1. *a*, have Pattahh in Kal future 84. 3. *a* (1), inflected 86. *a*, before suffixes 104. *h*.  
 Verbs with Pattahh in Kal future 84. 3. *a*, 111. 1, 116. 1, 123. 1, 140. 1, 144. 2, with Tsere in Kal future 84. 3. *b*, 130, 144. 2, 147, 172. 3.  
 Vowel changes 58–66, significant 58. 1, euphonic 58. 2, causes of 59, due to mutations of syllables 59, to contiguous gutturals 60, to concurrent consonants 61, to concurring vowels 63, to the accent 64, to pause accents 65, to the

- shortening or lengthening of words 66,  
of short vowels in mixed penult 58. 2,  
210. *e*, 216. 2. *b*.
- Vowel letters 7. 2, use of 11. 1, distin-  
guished from their consonantal use 13.
- Vowels 10-17, Masoretic signs for 12,  
different modes of dividing them 12. *a*,  
meanings of their names 12. *b*, mutual  
relations of their notation by letters and  
by points 13, 14, mutable and immuta-  
ble 14, 58. 2, pure and diphthongal 15,  
ambiguity of certain signs 19, 20, *o* and  
*u* more stable than *i* and *e* 60. 1. *a*, in-  
serted between concurrent consonants  
61. 1, 2, *ē* and *ō* preferred before con-  
current consonants 61. 4, *ī* and *ū* before  
doubled letters 61. 5, paragogic 61. 6,  
218, 219, concurring 62, proximity of,  
a source of changes 63, pretonic 64. 2,  
rejected or shortened 66. 1, 2, of union  
before suffixes 101. 2, twice *e* with pre-  
terite 104. *a*, sometimes *a* with future  
105. *a*, final of verbs before suffixes  
104. *k*, *l*, vowel *a* retained in ultimate  
before suffixes 105. *d*, 118. 3, 164. 5.
- Weak letters 7. 2, effect of upon syllables  
18. 2. *c*.
- Words not divided in writing 8, ambiguity  
when unpointed 10. *a*, sources of change  
in 51, three stages in the formation of 67,  
changes in formation and inflection 69.
- Written symbols of two sorts 2.
- Yodh as a vowel letter 11. 1, in Kal active  
participle 90, in Niphal future 113. 1,  
before suffix 105. *a*, 220. 1. *b*, initial re-  
jected 53. 2. *a*, *b*, 144. 3, 148, 150. 1,  
184. *b*, 188. *b*, medial rejected 53. 3.  
*a*, *b*, 150. 3, 168, 169, softened or re-  
jected 57. 2, 152, 184. *b*, 186. 2. *c*,  
190. *b*, 207. 1. *f*, 208. 3. *c*, 211. *a*,  
216. 1. *d*, changed to Aleph 56. 4, para-  
gogic 61. 6. *a*, 218, added to 2 f. s. pre-  
terite 86. *b*, to 2 f. s. suffix 104. *c*, 220.  
1. *b*, 220. 2. *c*, omitted from 1 sing.  
preterite 86. *b*, from Hiphil 94, in  
Lamedh He verbs 169, 172. 1, prefixed  
in formation of nouns 190, 192. 1, ap-  
pended in formation of nouns 194,  
quiescent after prefixed prepositions  
231. 3. *b*, after Vav Conjunctive 234. *c*.
- Zakeph Gadhol, clause divided by 36. 2,  
when used 38. 5.
- Zakeph Katon, clause divided by 36. 2,  
train of 38. 4.

## INDEX II.

### TEXTS OF SCRIPTURE EXPLAINED OR REFERRED TO.

GENESIS.			
1: 1... \$ 21. 1, 36. 1, 242, 245. 4, 262. 1, 270. <i>a</i> , 275. 3 2... 21. 1, 258. 3 4... 270. <i>b</i> 5... 31. 1 6, 7... 245. 1 7... 36. 1, 203. 5. <i>c</i> 9... 250. 1 11... 45. 2, 254. 6, 285. 1 12... 220. 1. <i>b</i> 14... 275. 1. <i>b</i> 16... 245. 2, 254. 9 18... 45. 2. <i>a</i> 22... 38. 1. <i>a</i> 24... 198. <i>a</i> (4), 218 24, 26... 38. 1. <i>a</i> 29... 270. <i>c</i> 31... 249. 1. <i>c</i> , 274. 1 2: 1... 244. 1 2... 262. 1 3... 249. 1. <i>c</i> 4... 4. <i>a</i> , 259. 2. 267. <i>d</i> 5... 258. 3. <i>b</i> 6... 263. 4 7... 147. 5, 273. 3 9... 245. 5. <i>b</i> 10... 248 11... 245. 5 12... 16. 3. <i>b</i> , 234. <i>a</i> , 259. 2. <i>a</i> 14... 258. 2 16, 17... 287. 1 17... 106. <i>a</i> , 282 18... 242. <i>b</i> 19... 147. 5 23... 16. 3. <i>b</i> , 24. <i>a</i> , 127. 3 25... 263. 5. <i>a</i> 3: 2, 3... 263. 1 5... 106. <i>a</i> 6... 258. 1 13... 262. 1 15... 30. 2 16... 53. 3. <i>a</i> 22... 21. 1, 177. 2 4: 3... 231. 3. <i>a</i> 4... 220. 2. <i>b</i> 12... 267. <i>d</i> 13... 260. 2 (2) <i>b</i> 14... 245. 3. <i>b</i> , 262. 1. <i>b</i> 16... 147. 5	4: 17... \$ 35. 1 18... 275. 1. <i>c</i> 23... 88 (f. pl.), 89 (f. pl.), 98. 2, 127. 1 26... 281 5: 5... 177. 2, 251. 2. <i>a</i> 8... 277. <i>a</i> 17... 38. 1. <i>a</i> 18... 225. 2 29... 39. 4. <i>a</i> , 285. 1 6: 3... 74. <i>a</i> , 139. 2, 157. 3, 158. 2 7... 285. 1. <i>a</i> 9... 96. <i>b</i> 13... 262. 2 17... 266. 2 18... 100. 2. <i>a</i> (1) 19... 45. 2. <i>a</i> , 229. 3. <i>a</i> 22... 273. 2 7: 1... 262. 1, 273. 4 2... 252. 4, 280. 1 4... 251. 2 6... 287. 1 9... 252. 4 13... 200. <i>e</i> , 246. 3, 249. 2, 251. 1. <i>a</i> 19... 280. 3 23... 173. 3 8: 5... 282. <i>c</i> 7... 282 10... 269. <i>a</i> 12... 149. 2 17... 150. 1 18... 147. 5 9: 14... 139. 1 20... 258. 3. <i>a</i> 24... 147. 5, 270. <i>c</i> 10: 5... 220. 2. <i>b</i> 19... 56. 4, 126. 2 21... 256. <i>a</i> 25... 250. 2 (2) 26... 229. 1. <i>a</i> 11: 1... 223. 1. <i>a</i> 6, 7... 141. 1 7... 86. <i>a</i> 9... 57. 1 16... 251. 2 30... 56. 2 31... 22. <i>b</i> 12: 2... 263. 1 4... 10. <i>a</i> 5... 254. 1 bis 7... 262. 1. <i>b</i> 8... 19. 1, 220. 1. <i>b</i>	12: 12... \$ 243. 3 20... 43 13: 2... 245. 5. <i>d</i> 4... 4. <i>a</i> 6... 275. 1. <i>a</i> 9... 119. 1, 180. <i>a</i> 14: 2... 71. <i>a</i> (3) 4... 252. 2 6... 221. 6. <i>b</i> 8... 203. 5. <i>c</i> 9... 250. 2 (1) 10... 63. 1. <i>a</i> , 219. 1. <i>b</i> , 280. 2 19... 10. <i>a</i> 15: 1... 246. 3, 249. 2, 274. 1 2... 47, 253. 2. <i>b</i> 8... 262. 1. <i>b</i> 11... 229. 3 12... 245. 4 17... 275. 1. <i>c</i> 18... 254. 3 18-21... 270. <i>b</i> 22... 245. 5. <i>a</i> 16: 5... 4. <i>a</i> , 254. 9. <i>a</i> 11... 90 (2 f. s.) 13, 15... 43. <i>a</i> 30... 60. 3. <i>b</i> (2) 17: 4... 65. <i>a</i> 4, 5... 215. 1. <i>e</i> 5... 271. 4. <i>a</i> 5, 6... 265 8... 30. 2, 254. 5 11... 273. 5 12... 254. 6. <i>a</i> 17... 24. <i>b</i> , 230. 2. <i>a</i> , 254. 6. <i>a</i> , 283. 2. <i>a</i> 19... 90 (f. s.) 20... 265. <i>b</i> 18: 1... 262. 1. <i>a</i> , 274. 2. <i>b</i> 6... 253. 2 11... 276. 3 20... 254. 9. <i>a</i> 21... 24. <i>b</i> , 39. 3. <i>b</i> , 230. 2. <i>a</i> 28, 29... 251. 4 19: 1, 4... 266. 3 9... 131. 3 11... 207. 1. <i>a</i> , 245. 5 12... 38. 1. <i>a</i> 14... 24. <i>a</i> 19... 86. <i>b</i> (2m.), 105. <i>a</i> , 105. <i>d</i> 30... 251. 4	19: 33... \$ 249. 2. <i>b</i> 33, 35... 106. <i>a</i> 35... 38. 1. <i>a</i> 20: 5... 71. <i>a</i> (3) 6... 164. 2 9... 22. <i>b</i> , 75. 1, 263. 1 11... 254. 9 13... 275. 3. <i>a</i> 18... 127. 1 21: 6... 60. 2. <i>a</i> , 120. 2 8... 65. <i>a</i> 14... 214. 1. <i>b</i> 16... 119. 1, 174. 1 17... 39. 3. <i>b</i> 28, 29... 220. 1. <i>b</i> 22: 1... 262. 1, 265, 270. <i>b</i> 3... 265 4... 287. 3 5... 244. 1 8... 44 14... 126. 2 23: 1... 251. 2, 3 4... 275. 5 6... 165. 3 10... 254. 9. <i>b</i> 11... 125. 1 11, 13... 262. 1. <i>b</i> 16... 36. 1 19... 246. 3 24: 1... 119. 1 8... 249. 2. <i>b</i> 14... 39. 4 15... 39. 3. <i>a</i> 20... 245. 3 22... 251. 2. <i>c</i> , 254. 4 23... 158. 3 30... 36. 1 33... 111. 2. <i>b</i> 35... 245. 5. <i>d</i> 42... 21. 1 42, 48, 65... 39. 4 48... 131. 1 58... 283. 1 65... 73. 2. <i>a</i> , 176. 3, 245. 3. <i>a</i> 67... 246. 3. <i>a</i> , 256. <i>d</i> 25: 5... 43 8... 38. 1. <i>a</i> 12... 254. 1 27... 229. 4. <i>b</i> 31... 98. 1. <i>a</i> , 125. 1 34... 65. <i>a</i> 26: 3... 262. 1. <i>b</i>



- 26: 4....\$ 30. 2, 246. 3  
6....36. 1  
8....245. 3  
13....282. c  
15, 18....104. g  
22....156. 4  
28....36. 1  
29....60. 3. a  
27: 1....88 (f. pl.)  
4....263. 1. b  
9....119. 1  
12....141. 6  
16....36. 2  
19....105. b  
23....270. b  
25....263. 1  
26....131. 3  
27....120. 3  
29....177. 1  
33....263. 1. b, 266.  
2. a  
36....252. 4  
38....16. 3. b, 230.  
2. a  
42....271. 4. a  
44....223. 1. a  
28: 2, 5, 6, 7....33. 1. a  
9....39. 4  
12....55. 1  
20, 21....287. 2  
29: 2....263. 4  
3....139. 1  
5....22. a, 230. 2. a  
6....34  
8....139. 1  
9....34, 257  
10....10. a  
17....278  
20....223. 1. a  
23....10. a  
32....105. a, 118. 3  
35....245. 3. b  
30: 1....34  
5....127. 1  
6....104. a  
7....252. 1  
15....245. 3. b  
16....249. 2. b  
19....215. 1. b  
27....131. 3  
31....43  
32....44. a  
33....24. a  
38....45. 2, 88 (f. pl.) bis, 216. 2. a  
39....60. 3. b (2)  
31: 4....45. 2. a  
6....71. a (2)  
9....220. 1. b  
13....19. 2. a, 246.  
3. a  
27....126. 1  
30....86. b (2 m.),  
91. b  
32....104. i, 285.  
2. a  
36....75. 1  
39....61. 6. a  
32: 1....270. c  
5....111. 2. b  
16....250. 2 (3)  
20....61. 1. c, 88  
(pl.), 55. 2. a  
22....45. 3  
23....249. 2. b  
33: 5....220. 1. b  
6....88 (f. pl.)  
11....43, 166. 1,  
270. b  
34: 17....100. 2. a (1)  
21....258. 2  
34: 30....\$ 254. 5  
31....230. 2  
35: 7....275. 3. a  
15....270. b  
18....34  
22....39. 4. a  
26....275. 1. c  
29....22. b  
37: 2....249. 1. b  
8....282  
9....271. 3  
12....257  
14....10. a  
19....73. 2. a, 254.  
6. a  
20....104. i  
22....60. 3. b (2)  
32....24. b, 283. 2  
33....105. a, 282. a  
38: 9....131. 4  
11....274. 2. b  
25....71. a (3)  
39: 4....119. 1  
7, 12....98. 1  
11....231. 5. a  
12....22. b  
14....119. 1  
14, 17....92. d  
20....255. 2  
40: 15....93. d, 156. 4  
16....251. 1  
20....150. 5  
41: 8....119. 1  
11....99. 3  
12....257. 2  
19....254. 3  
21....220. 1. b  
33....35. 2  
35....249. 2  
40....260. 2 (2) a  
43....94. b  
51....92. c  
42: 7....262. 2. a  
11....71. a (1)  
13....38. 1. a  
18....287. 1  
21....39. 4  
25, 35....216. 2. a  
36....220. 1. b  
43: 7....45. 1  
8....125. 1  
14....65. a, 82. 1. a  
(3), 249. 1. b  
26....26  
29....141. 3  
44: 1....285. 2  
4....114, 271. 2,  
272. 2  
17....30. 2  
18....263. 1. a  
40....271. 4  
45: 22....251. 2. c  
25....45. 3  
28....45. 5. a  
3....148. 2  
46: 2....38. 1. a  
3....148. 2  
22, 27....275. 1. c  
28....22. b  
47: 24....275. 1. c  
48: 20....270. c  
22....223. 1. a  
49: 3....65. a  
5....216. 1. b  
8....281  
10....24. b  
11....53. 2. a, 61. 6.  
a, 218, 220. 1. b,  
221. 5. b  
12....215. 1. a, 259.  
2. b  
17....216. 2. a  
49: 19....\$ 140. 1  
23....139. 1  
50: 9....248  
10....271. 3  
17....273. 3. a  
19....283. 1  
23....22. a  
26....147. 5
- EXODUS.
- 1: 1....\$ 21. 1  
7....273. 5  
10....88 (3f. pl.)  
16....177. 2  
2: 3....24. b, 104. e  
4....53. 3. b, 148.  
2, 150. 3 (p. 182)  
7....230. 3  
9....150. 2, 151. 1,  
161. 5  
10....104. k  
17....104. g, 105. a  
20....60. 3. c, 98. 2,  
164. 3  
23....51. 2  
3: 1....266. 3. a  
2....53. 2. a  
4....39. 1. a  
5....131. 3, 285. 1  
8....248  
13....75. 1  
4: 2....24. a, 75. 1  
10....254. 6. a  
11....158. 2  
13....255. 2, 285. 3  
23....126. 1  
29....112. 3  
31....275. 2. a  
5: 5....86. b (2m.)  
7....151. 2  
8....39. 1. a  
16....166. 1, 275.  
2. b  
6: 14....255. 3  
16....251. 3  
29....10. a  
7: 10....262. 1  
11....53. 2. a  
20....276. 1  
22....53. 2. a  
26....265. b  
8: 1....131. 3  
17....258. 3. b  
23....100. 2. a (1)  
9: 3....10. a, 177. 1  
15....119. 1  
18....27, 104. e  
25....126. 2  
29....88 (pl.)  
10: 1....249. 2. b  
3....173. 2  
8....271. 4. a  
24....150. 5  
11: 8....249. 2. b  
12: 7....45. 2  
16....256. c  
21....89 (f. s. &  
m. pl.)  
39....141. 6  
49....275. 1. c  
13: 1....24. a  
2....92. c  
9....254. 7  
16....220. 1. b  
22....263. 4  
14: 4....22. b, 91. c  
14....119. 1  
17....22. b, 91. c  
15: 1....22. b, 263. 5
- 15: 2....\$ 56. 1, 105.  
b, 131. 1, 247. b  
4....277. a  
5....61. 6, 104. f  
6....60. 3. a, 61.  
6. a  
9....104. f  
10....11. 1. b, 61. 6,  
139. 1  
11, 13....22. b  
14, 15....263. 5. a  
16....22. b, 61. 6. a  
17....24. b, 190. a  
20....277. a  
21....22. b  
26....112. 3  
16: 5....38. 1. a  
7, 8....71. a (1)  
14....180. a  
15....39. 3. b  
23....38. 1. a, 112. 1  
27....242. a  
17: 1....237. d  
8, 10....119. 1  
11....275. 2. b  
18: 8....104. i  
10....215. 1. b  
11....262. 2  
21, 25....225. 1. a  
26....88  
19: 5....44. a  
9....215. 1. a  
12....282. a  
13....149. 2, 282. a  
21, 24....111. 1  
20: 2-17....39. 4. a  
4....27, 243. 2  
5....111. 3. a  
8....268. 2  
10....249. 1. c  
11....43  
13....27  
21: 7....98. 1. a  
9....275. 3  
11....215. 1. c  
19....92. d  
22....19. 2. a, 39.  
3. b  
28....270. c  
30....55. 1  
35....19. 2. a, 39.  
3. b  
36....92. d  
22: 2....216. 1. b  
3....166. 3  
4....220. 1. b  
8....43, 275. 3. a  
26....220. 1. b  
23: 11....254. 2  
14....252. 4  
26....207. 1. a  
30....280. 1  
31....104. f  
24: 4....246. 3  
25: 31....11. 1. b, 113. 1  
35....280. 3. b  
26: 2....250. 1  
23....216. 2. a  
24....53. 3. a  
33....100. 2. a (1),  
100. 2. a (2),  
229. 4. b  
27: 21....247. a  
28: 1....119. 1  
2....254. 6. a  
7....275. 1. c  
40....207. 1. a  
29: 3....248. a  
9....273. 3  
20....38. 4. a  
30....105. a

29: 35....\$ 65. *a*  
37....229. 4. *b*  
30: 18....109. 3  
23....215. 1. *c*  
34....38. 1. *a*  
31: 13....104. *h*  
14....275. 6  
32: 1....75. 1, 119. 1,  
249. 2. *a*  
4, 8....275. 3. *a*  
19....220. 2. *b*  
25....104. *d*, 156. 2  
33: 3....63. 1. *b*, 174. 4  
13....220. 2. *b*  
20....105. *a*  
24....111. 3. *a*  
36: 3....38. 1. *a*  
28....216. 2. *a*  
38: 27....250. 2. (2)  
39: 30....105. *d*  
40: 3....166. 4

## LEVITICUS.

2: 15....\$ 71. *a* (3)  
4: 13....60. 3. *a*  
23, 28....150. 5  
5: 21....61. 4. *a*,  
205. *c*  
22....119. 1  
24....220. 2. *a*  
6: 14....114  
15....95. *a*  
7: 38....216. 1. *a*  
8: 3....119. 1  
9: 7....98. 1. *a*  
10: 4....39. 4. *a*  
11....273. 2  
12....39. 3. *b*  
18....271. 4. *a*  
19....230. 2. *b*  
11: 7....126. 1  
9....270. *c*  
18....229. 4. *b*  
32....38. 1. *a*, 254. 4  
39....71. *a* (3)  
42....4. *a*  
43....164. 2  
44....96. *b*, 242  
13: 3....258. 3. *a*  
4....27, 57. 2 (2)  
*b*, 220. 1. *b*  
10, 21....71. *a* (3)  
51, 52....139. 3  
55, 56....96. *a*  
14: 8....126. 1  
13....175. 2  
35....242. *a*  
38....274. 2. *a*  
42....156. 2  
43....92. *d*, 94. *b*  
15: 24....87  
29....100. 2. *a* (2)  
32....87  
16: 4....104. *h*  
8....11. 1. *a*, 188. *a*  
31....71. *a* (3)  
18: 4....263. 1  
7 ff....172. 3  
28....156. 4  
19: 20....175. 5, 282. *a*  
20: 3....256  
7....96. *b*  
21: 1....96. *a*  
4....140. 4  
5....97. 1. *a*  
9....71. *a* (3),  
140. 3  
23: 3....280. 3. *a*  
13....220. 1. *b*

23: 17....\$ 26  
18....216. 2. *a*  
22....106. *a*  
30....112. 3  
39....22. *a*  
24: 5....100. 2. *a* (1)  
22....250. 1. *a*  
23....273. 3  
25: 5....216. 2. *a*  
21....172. 1  
46....39. 3. *b*  
26: 9....100. 2. *a* (1)  
bis.  
15....141. 3  
18....92. *d*  
25....132. 1  
33....92. *e*  
34....172. 1  
34, 35....65. *a*  
34, 43....140. 6  
27: 7....251. 2. *a*  
8....112. 3  
23....246. 2. *a*

## NUMBERS.

1: 10....\$ 13. *b*  
47....96. *a*  
2: 33....96. *a*  
3: 26....271. 4. *b*  
49....55. 1  
4: 23....22. *a*  
5: 13, 14....71. *a* (3)  
22....131. 2  
6: 23....120. 3  
8: 7....121. 3  
24....22. *a*  
9: 6....275. 1. *b*  
7....249. 2  
14....275. 1. *c*  
20....253. 2  
10: 23....45. 5  
29....21. 1  
35....4. *a*  
11: 4....57. 2 (2) *a*,  
229. 3. *a*  
5....263. 4  
11....164. 2  
15....71. *a* (2)  
16....111. 3. *a*  
20....196. *d*  
25....111. 2. *c*  
12: 1....276. 1  
4....250. 2 (2) *a*  
13: 18....283. 2. *a*  
32....156. 4  
14: 1....275. 2. *a*  
2....262. 1  
15: 6....252. 3  
21....39. 3. *b*  
28....27, 220. 1. *b*  
29....275. 1. *c*  
16: 3....275. 2  
17: 3, 4....104. *g*  
10....140. 4  
28....125. 2  
20: 3....125. 2  
5....104. *l*  
8....276. 3  
14....104. *i*  
21....131. 4  
21: 5....104. *l*  
30....105. *a*, 140. 5  
33, 35....44. *a*  
22: 6....269. *b*  
8....274. 2. *a*  
11....19. 2, 141. 1,  
267. *b*  
25....119. 1  
29....262. 1

22: 33....\$ 105. *a*  
37....141. 1  
23: 7....19. 2, 119. 3,  
141. 1, 263. 5  
13....141. 3  
18....61. 6. *a*  
19....121. 3  
24....166. 5  
25....139. 1, 2  
27....104. *j*  
24: 3....61. 6. *a*  
4....266  
7....19. 2. *b*, 131. 6  
9....275. 6  
11....127. 2  
15....61. 6. *a*  
17....161. 2  
21....158. 3  
22....35. 1  
25: 13....24. *a*  
26: 30....246. 3. *b*  
62....96. *a*  
28: 4....249. 1. *b*  
6....254. 6. *b*  
8....104. *d*  
26....39. 3. *b*  
29: 15....251. 1  
30: 11....274. 2. *b*  
31: 2....131. 3  
12....45. 5. *a*  
32: 5....271. 4. *a*  
7....113. 1  
21....254. 9. *b*  
33....71. *a* (1), 246.  
1. *a*  
42....27  
33: 30....111. 2. *d*  
34: 5....61. 6. *a*  
6, 7, 9....24. *a*  
18....131. 1  
28....57. 2 (2) *b*  
35: 4....251. 2. *a*  
19....125. 2  
20....105. *d*

## DEUTERONOMY.

1: 2....\$ 38. 1. *a*  
14....259. 2  
15....225. 1. *a*  
19....271. 2  
22....99. 3. *a*  
28....38. 1. *a*  
35....38. 1. *a*, 249. 1  
38....273. 1  
44....245. 5. *d*  
45....112. 3  
2: 9....60. 4. *a*  
12....203. 5. *a*  
24....131. 3  
35....139. 1  
3: 4....250. 2 (1)  
13....246. 1. *a*  
17....216. 2. *a*  
26....21. 1, 151. 2  
4: 10....119. 1  
11....99. 3. *a*  
26....44. *b*, 91. *b*  
30....265. *b*  
33....35. 1  
41....219. 1. *b*,  
256. *d*  
5: 6-21....39. 4. *a*  
8....27  
9....111. 3. *a*  
14....249. 1. *c*  
17....27  
24....71. *a* (2)  
6: 4....4. *a*  
25....45. 1

7: 2....\$ 119. 1  
5....126. 1  
10....92. *c*  
13....104. *h*  
15....105. *a*  
17....254. 9. *b*  
23....275. 2  
24....94. *b*, 112. 3  
8: 3....86. *b* (3 pl.)  
9....207. 2. *a*  
16....55. 2. *a*, 86.  
*b* (3 pl.)  
9: 3....112. 3  
6....38. 4. *a*, 249. 2  
14....98. 2  
25....251. 4  
26....119. 1  
10: 15....119. 3  
17....30. 2  
11: 12....247. *a*  
14....270. *b*  
18....249. 2. *b*  
22....87. 88 (pl.)  
12: 6....270. *b*  
10....274. 2. *e*  
31....45. 5  
13: 3....111. 3. *a*  
4....283. 1  
5....65. *b*  
7....276. 1  
14....254. 6. *a*  
14: 5....57. 2 (3) *a*  
7....196. *c*  
17....229. 4. *b*  
22....280. 1  
15: 16....119. 1  
18....126. 1  
16: 1....22. *b*  
3....30. 2  
20....280. 3  
17: 2, 3....265. *a*  
18: 2....275. 1. *c*  
19: 6....114  
15....43  
20: 2....19. 2, 119. 3  
7....119. 1  
21: 7....13. *b*, 86. *b*  
(3 pl.)  
8....83. *c*. (2)  
11....214. 1. *b*  
22: 7....126. 1  
24....255. 2  
23: 5....253. 2. *b*  
11....24. *b*  
24: 3....104. *h*  
4....96. *a*  
25: 4....158. 3  
7....60. 3. *a*  
13....280. 2  
26: 2....39. 4  
5....254. 6. *b*  
12....94. *b*, 113. 2  
27: 4....106. *a*  
7....24. *a*  
28: 24....104. *b*  
45....104. *b*  
48....94. *b*  
52....126. 1  
57....164. 2  
58....249. 1  
59....165. 2, 226.  
2. *a*  
66....177. 3  
29: 11....106. *a*  
30: 3....92. *c*  
3, 4....104. *h*  
11....166. 1, 205. *c*  
20....39. 4, 87  
31: 28....22. *b*  
29....166. 1  
32: 1....245. 2

32: 6....§ 228. 2. *a*  
 7....104. *h*, 280. 2  
 8....11. 1. *b*, 94. *b*  
 10....63. *c*, 105. *b*  
 13....13. *a*  
 15....235. 3  
 18....172. 4  
 21....111. 2. *b*  
 22....147. 4  
 26....104. *f*, 172. 3  
 28....215. 1. *b*  
 29....252. 1  
 32....24. *b*, 57. 2  
     (2) *a*  
 34....90 (pass.)  
 36....35. 1, 86. *b*  
 37....172. 1  
 37, 38....220. 2. *c*  
 41....141. 2  
 33: 16....61. 6. *a*, 88  
     (3 *f*.), 167. 3  
 21....177. 3

## JOSHUA.

1: 1....§ 265. *a*  
 8....36. 2  
 14....256  
 16....263. 1  
 2: 8....88 (pl.)  
 14....249. 2. *b*  
 16....157. 1, 164. 2  
 17, 18, 20....104. *k*  
 18....112. 3  
 20....249. 2. *b*  
 3: 3....246. 3  
 9....131. 3  
 11....246. 3. *a*  
 12....280. 1  
 13....246. 3  
 14....253. 2. *a*  
 4: 4....251. 4. *a*  
 5....255. 3  
 6....88 (pl.)  
 8....104. *g*  
 10....275. 2  
 13....45. 5. *a*  
 23....127. 2  
 24....262. 1  
 6: 5....125. 2  
 7....46  
 13....282. *c*  
 17....166. 1  
 7: 7....60. 3. *b* (2),  
     94. *b*, 112. 2  
 9....172. 3  
 21....246. 2. *a*  
 8: 11....246. 3. *a*  
 19....271. 2  
 22....272. 2  
 24....22. *b*  
 33....246. 2. *a*  
 9: 4....161. 1  
 6....119. 4  
 8....262. 2. *a*  
 12....161. 1, 249.  
     2. *a*  
 13....126. 1  
 24....95. *c*, 172. 3  
 10: 11....38. 4. *a*, 39.  
     1. *a*  
 20....22. *b*  
 24....86. *b* (3 pl.),  
     245. 5. *b*  
 26....56. 4  
 29....272. 2  
 30....21. 1  
 31, 38....272. 2  
 11: 8....21. 1  
 14....94. *b*

12: 21....§ 55. 2. *a*  
 13: 13....196. *b*  
 23....247. *a*  
 14: 8....62. 2, 175. 1  
 15: 36....203. 5. *b*  
 38....22. *a*  
 56....22. *a*  
 17: 1....30. 2  
 18: 12, 14....86. *b* (3  
     pl.)  
 20....88  
 19: 43....61. 6. *a*  
 50....172. 4  
 51....39. 1. *a*  
 21: 10....227. 1. *a*  
 22: 5....87  
 12....45. 5  
 16....119. 3  
 17....271. 4. *a*  
 25....148. 1  
 27....44. *b*  
 23: 7, 12....249. 2. *a*  
 24: 10....92. *d*, 282. *a*  
 15....88 (pl.)  
 19....275. 3. *a*

## JUDGES.

1: 1....§ 265. *a*  
 15....273. 3. *a*  
 2: 7....256  
 3: 15....246. 3. *b*  
 24....140. 5  
 25....157. 1  
 27....272. 2. *b*  
 30....274. 2. *a*  
 4: 19....164. 2, 262. 2  
 20....104. *a*, 127. 2  
 21....11. 1. *a*, 156. 3  
 22....266  
 23....126. 1  
 24....282. *c*  
 5: 5....86. *a*, 141. 1,  
     249. 2. *a*  
     7....24. *c*, 74, 74. *a*  
     8....92. *d*, 121. 1  
 12....45. 2. *a*  
 13....148. 3  
 15....199. *c*, 207.  
     2. *a*  
 26....88 (3 *f* pl.),  
     105. *b*  
 28....60. 3. *b* (2),  
     121. 2  
 31....263. 1  
 6: 9....99. 3. *b*  
 11....246. 3. *b*  
 14....249. 2. *b*  
 15....250. 2 (2) *a*  
 17....74, 74. *a*  
 20....73. 2. *a*  
 25....249. 1. *c*  
 31....230. 3. *a*  
 34....119. 1  
 36....258. 3. *b*  
 7: 6....22. *a*  
 12....74. *a*  
 19....268. 1  
 8: 1....166. 2  
     2....25  
 10....224. *a*  
 11....229. 4. *b*  
 19....111. 3. *b*  
 26....74. *a*  
 9: 2....230. 2. *a*  
     8....98. 1. *a*  
     9....53. 2. *b*, 63. 1.  
     *a*, 95. *b*  
 10....89 (f. s. &  
     m. pl.)

9: 11....§ 53. 2. *b*,  
     95. *b*  
 12....89 (f. s. &  
     m. pl.)  
 13....95. *b*  
 14....89  
 24....220. 1. *b*  
 25....174. 5  
 29....164. 5, 172. 3  
 35....274. 2. *b*  
 38....91. *b*  
 48....75. 1  
 53....140. 5  
 10: 2....60. 3. *b* (1)  
     4....207. 1. *f*  
     9....243. 3  
 14....119. 4  
 11: 1....254. 6  
 18....99. 3. *a*  
 25....91. *b*, 119. 1  
 37....98. 2  
 40....250. 2 (2),  
     263. 4  
 12: 4....272. 2  
 5....230. 3. *a*  
 6....3. 1. *a*  
 13: 2....248. *a*  
     3....16. 1  
     5, 7....90 (2 *f* s.)  
     6....119. 2  
     8....93. *b*, 245. 5.  
     *b*, 266. 3  
     12....275. 1. *a*  
     23....273. 1  
 14: 1....61. 6. *a*  
     6....245. 5. *d*  
     11....251. 2. *b*  
     15....283. 2. *a*  
     18....61. 6. *a*  
 15: 16....280. 3. *a*  
 16: 5....130. 1. *b*  
     13....112. 3  
     14....246. 3. *a*  
     16....27  
     25....51. 2  
     26....150. 1  
     27....271. 1  
     28....22. *b*, 27, 223.  
     1. *a*  
 17: 2....71. *a*. 2  
 18: 7....94. *a*, 275.  
     2. *b*  
     29....93. *b*  
     30....4. *a*  
 19: 5....19. 2. *a*, 89  
     11....150. 1 (2)  
     22....82. 5. *a*  
 20: 13....46  
     15, 17....96. *a*  
     25....224. *a*  
     31....131. 2  
     32....24. *b*  
     39....131. 5  
     43....24. *b*  
     44....271. 4. *b*  
 21: 9....96. *a*  
     21....39. 3. *b*  
     22....158. 3  
     25....258. 3. *b*

## RUTH.

1: 8....§ 275. 5  
     9....89 (f. pl.)  
     11....45. 4  
     13....25, 71. *a* (3),  
     88 (f. pl.), 91. *c*  
     19....104. *g*  
     20....60. 3. *c*, 196.  
     *d*

2: 8....§ 88, 88 (2 *f*.),  
     127. 1  
     9....88 (pl.), 165.  
     3  
 14....150. 3  
 16....139. 2  
 3: 3....86. *b* (2 *f*.)  
     4....16. 1, 55. 2. *a*,  
     88 (2 *f*.), 106. *a*  
 12....258. 3. *b*  
 13....119. 3  
 15....60. 3. *b* (2),  
     120. 1, 164. 2,  
     251. 2. *c*  
 20....220. 1. *b*  
 4: 1....147. 5  
 15....104. *c*, *i*

## 1 SAMUEL.

1: 1....§ 265. *a*  
 3....219. 1. *a*  
 4....245. 3. *b*  
 6....24. *b*, 104. *i*  
 8....263. 2  
 9....104. *d*, 172. 4,  
     254. 1  
 14....88 (2 *f*.)  
 17....53. 2. *a*  
 20....119. 2  
 24....104. *i*  
 28....119. 2  
 2: 5....24. *c*  
 10....119. 1  
 13....203. 5. *a*  
 22....88 (pl.)  
 27....91. *b*  
 3: 2....258. 3. *a*  
     4....263. 1. *b*  
     7....263. 1. *b*  
     8....254. 9. *b*  
     19....263. 4  
 4: 8....266. 2. *a*  
     12....266. 3  
     14....75. 1  
     19....148. 2  
 6: 10....104. *g*, 165. 3  
     12....88 (3 *f* pl.),  
     147. 4, 282  
     14....246. 3. *b*  
     15....119. 1  
 7: 8....119. 1  
 8: 19....24. *a*  
 9: 3....270. *c*  
     9....243. 2. *a*,  
     245. 3  
     24....245. 5. *b*  
 10: 1-8....100. 1  
     4....251. 2. *c*  
     5....266. 3  
     6....165. 3, 273.  
     3. *a*  
     13....165. 3  
     19....250. 2 (2) *a*  
     24....24. *b*  
 12: 3....38. 1. *a*  
     7....91. *c*  
     13....119. 2  
     24....94. *a*  
 13: 5....250. 2 (1)  
     8....149. 2  
     19....86. *b* (3 pl.)  
     21....19. 2. *b*, 65. *a*  
 14: 1....73. 2. *a*  
     22....94. *c*  
     24....111. 2. *d*  
     29....249. 2. *c*  
     32....157. 3, 172. 4  
     33....57. 2 (3) *a*,  
     164. 3

- 14: 36....\$ 141. 1  
40....276. 3  
15: 1....125. 2  
5....111. 2. *c*  
6....151. 2  
9....91. *e*  
19....157. 3, 172. 4  
30....100. 2. *a* (1)  
16: 4....284  
12....214. 2. *b*  
15....221. 2. *a*  
18....246. 3. *b*, 254.  
6. *a*, 257. 2  
23....245. 3. *a*  
17: 12....249. 2. *c*, 253.  
2. *b*  
25....24. *b*, 104, *h*  
26....73. 2. *a*, 275.  
3. *a*  
34....245. 5. *d*, 265.  
*b*, 271. 4. *b*  
35....14. *a*, 112. 3,  
265. *b*  
42....172. 4  
47....150. 2  
55....245. 2, 249.  
2. *a*  
56....249. 2. *a*  
18: 1....105. *a*  
6....158. 3  
7....250. 2 (2) *a*  
9....156. 1  
17....119. 1  
20....243. 2  
22....220. 2. *b*  
28....104. *i*  
29....148. 1, 151. 2  
19: 10....249. 2. *b*  
13, 16....201. 2  
17....104. *k*  
21....269. *a*  
22....249. 1. *c*  
20: 6....119. 1  
13....271. 4. *a*  
21....39. 4  
28....119. 1  
31....254. 6. *a*  
38....199. *b*  
42....250. 2 (2) *a*  
21: 2....219. 1. *b*  
3....92. *b*, 221. 3. *a*  
7....44  
12....44. *a*  
14....66. 1 (1), 105.  
*a*, 174. 4  
15....126. 1  
22: 2....165. 2  
23: 11....94. *d*  
22....282. *a*  
24: 14....245. 5. *a*  
17....260. 1  
19....71. *a* (2)  
25: 7....94. *a*  
8....164. 2  
14....157. 3  
18....172. 5, 209.  
3. *a*  
33....165. 3  
34....88 (3 f.), 167.  
3  
43....250. 2 (2) *a*  
26: 16....271. 4. *b*  
22....246. 3. *a*  
27: 12....119. 1  
28: 7....214. 1. *b*  
8....89 (f. s. & m.  
pl.)  
10....24. *b*  
14....60. 3. *b* (2)  
15....63. 1. *c*, 97.  
1. *b*, 164. 5  
28: 24....\$ 111. 2. *b*  
30: 1....14. *a*  
31: 2....94. *c*  
2 SAMUEL.  
1: 4....\$ 242. *c*  
6....91. *b*, 166. 3  
9....256. *c*  
10....99. 3. *b*, 106. *a*  
15....131. 3  
21....255. 1  
26....166. 1  
2: 19....13. *b*  
27....65. *a*  
32....274. 2. *b*  
3: 2....257. 1  
8....165. 3  
22....276. 2  
4: 6....71. *a* (3)  
5: 2....164. 2  
6: 1....151. 2  
3....249. 1. *b*  
5....16. 3. *b*  
13....282. *c*  
16....253. 1  
20....282. *b*  
23....56. 2  
7: 10....114  
8: 18....199. *b*  
10: 3....253. 2  
11, 17....275. 2. *b*  
11: 1....11. 1. *b*  
24....177. 3  
25....245. 5, 271.  
4. *a*  
12: 1, 4....156. 3  
4....249. 1. *c*  
14....92. *d*  
13: 4....280. 1  
31....254. 10  
32....158. 3  
39....253. 1  
14: 2, 3....16. 1  
7....38. 4. *a*, 158. 3  
10....104. *k*  
19....57. 2 (1),  
180. *a*  
30....149. 1, 150. 4  
15: 8....282. *b*  
12....125. 2  
23....275. 2. *b*  
30....282. *c*  
32....273. *b*  
34....287. 3  
37....215. 1. *e*  
16: 1....250. 2 (1)  
16....215. 1. *e*  
17: 9....243. 2. *a*  
10....140. 4  
12....71. *a* (1)  
22....223. 1. *a*  
23....113. 1, 275.  
3. *a*  
18: 3....113. 2  
18....270. *b*  
19: 1....281  
14....111. 2. *b*  
18....224. *a*  
19....113. 2  
20: 1....257. 2  
4....119. 1  
5....111. 2. *d*  
9....111. 2. *b*  
21....95. *a*  
21: 2....166. 2  
6....60. 3. *a*, 127.  
2  
9....160. 5, 223. 1.  
*a*, 250. 2 (2) *a*  
21: 11....\$ 271. 4. *a*  
12....177. 3  
22: 7....142. 2  
24....45. 1  
33....160. 1  
37, 40....238. 1. *b*  
40....53. 3. *a*, 111.  
2. *c*  
41....53. 2. *b*, 132.  
1  
43....118. 3, 141. 3  
44....199. *b*  
48....238. 1. *b*  
23: 1....160. 5  
6....33. 3, 140. 6,  
221. *b*  
8....199. *b*  
27....24. *b*  
24: 12....268. 2  
13....253. 2  
1 KINGS.  
1: 6....\$ 243. 1  
14....259. 2. *a*  
15....54. 1, 205. *b*  
21....87  
27....283. 2. *b*  
2: 24....105. *a*  
31....254. 6. *b*  
3: 3....126. 1  
7....267. *b*  
15....147. 4  
4: 5....150. 4, 215.  
1. *e*  
5: 3....253. 2. *a*  
10....254. 8  
11....260. 2 (2) *a*  
20....119. 1  
25....53. 2. *a*  
6: 16....10. *a*  
19....132. 1  
21....207. 1. *c*  
38....251. 4. *a*  
7: 12....249. 1. *c*  
14....132. 1, 253. 1  
37....220. 1. *b*  
44....251. 4. *a*  
8: 1....119. 1  
48....86. *b* (1 *c*.)  
9: 11....165. 2  
10: 3....112. 3  
9....254. 8  
12....275. 1. *b*  
15....254. 3  
11: 1....210. *d*  
3....275. 1. *a*  
13....16. 1  
22....24. *a*  
25....271. 4. *b*  
39....57. 2 (2) *a*  
12: 10....221. 5. *a*  
12....164. 2  
32....257. 3  
13: 7....234. *a*  
12....75. 2  
20....60. 3. *b* (2)  
14: 2....71. *a* (2)  
3....60. 2. *a*, 127. 1  
6....273. 5  
24....246. 3. *a*  
25....257. 3  
15: 16....60. 3. *a*  
23....271. 4  
29....94. *b*  
33....257. 3, 4  
16: 10....252. 2  
16....247. *a*  
17....172. 4, 175. 3  
25....172. 4  
16: 26....\$ 254. 9. *a*  
29....252. 2. *a*  
17: 3....100. 1  
14....177. 3  
21....43  
18: 1....252. 1  
12....100. 2. *a* (1)  
13....104. *g*  
30....131. 3  
32....273. 3  
42....175. 3  
43....254. 9. *a*,  
274. 2. *d*  
44....104. *b*  
19: 2....275. 3. *a*  
4....274. 2. *c*  
7....38. 1. *a*  
10....92. *d*  
11....275. 1. *c*  
15....66. 2 (2) *b*,  
219. 1  
19....251. 4. *a*  
20....98. 1. *a*  
20: 9....39. 4  
13....229. 1. *b*  
27....96. *a*, 161. 4  
35....172. 3  
39....91. *b*  
21: 1....45. 1  
8....46  
29....164. 2  
22: 12....126. 1  
23....249. 2. *b*  
25....165. 1  
27....253. 2. *a*,  
270. *c*  
35....147. 4  
54....119. 1  
2 KINGS.  
1: 2....\$ 249. 2. *c*,  
283. 1  
6....36. 2, 39. 4  
7....75. 1  
10....172. 4  
10, 14....250. 2  
(2) *a*  
16....39. 4  
2: 1....16. 3. *b*  
10....93. *c*  
11....16. 3. *b*  
16....208. 3. *c*  
21....165. 2  
22....165. 3  
24....251. 2. *b*  
3: 4....253. 2. *a*  
23....119. 1  
25....65. *b*, 111. 1  
27....263. 1  
4: 7....220. 1. *b*  
16, 23....71. *a*, 2  
24....131. 1  
25....73. 2. *a*  
32....95. *a*  
5: 1....39. 1. *a*  
3....112. 3  
6....104. *j*  
7....254. 9. *b*  
9....257  
18....46, 176. 1  
6: 5....271. 4. *b*  
8....220. 2. *a*  
10....252. 4  
11....74. *a*  
18....98. 2, 207.  
1. *a*  
19....88 (pl.)  
22....230. 3  
23....172. 4

6: 32....\$ 24. *b*  
 7: 12....165. 1  
     13....246. 3. *a*  
 8: 1....71. *a* (2)  
     8....249. 2. *c*  
     12....126. 1  
     13....75. 1  
     21....11. 1. *b*, 90  
 9: 17....196. *b*  
     25....220. 1. *b*  
     37....172. 1  
 10: 14....118. 3  
     30....39. 4  
 11: 4....199. *b*  
     13....199. *a*  
 12: 1....252. 2. *b*  
     8....216. 1. *a*  
     9....60. 3. *c*, 132. 2  
     10....250. 1. *a*  
 13: 6....164. 2  
     14....263. 1  
 15: 1....252. 2. *a*  
     10....19. 2  
     16....246. 2. *a*  
 16: 7....156. 2  
     17....253. 2  
 17: 13....39. 4. *a*  
     36....39. 4  
 18: 23....119. 1  
     30....126. 1, 271.  
         4. *a*  
 19: 4....285. 1  
     23....254. 2. *a*  
     25....175. 2  
     29....131. 3  
 22: 19....106. *a*  
 23: 1....251. 2. *b*  
     17....73. 2. *a*, 246.  
         3. *a*  
 25: 17....251. 2. *b*  
     29....177. 3

## 1 CHRONICLES.

2: 13....\$ 57. 2 (1)  
     16....13. *b*  
 3: 5....149. 1  
 4: 10....100. 2. *a* (1)  
 5: 20....74. *a*  
 12: 1....14. *a*  
     2....150. 1, 180. *a*  
     14....260. 2 (2)  
     20....14. *a*  
 13: 3....104. *i*  
     12....51. 2  
 15: 24....94. *c*, 180. *a*  
     27....180. *a*, 246.  
         3. *a*  
 17: 4....266. 3. *a*  
 20: 2....254. 5  
     8....73. *a*, 149. 1  
 21: 13....259. 2  
 22: 14....250. 2 (3)  
 23: 6....59. *a*  
 24: 3....59. *a*, 113. 1  
     28....275. 1. *c*  
 25: 19....251. 4. *a*  
 26: 28....245. 5. *b*  
 27: 15....251. 4. *a*  
 28: 1....36. 1  
     5....249. 1. *a*  
 29: 17....245. 5. *b*  
     18....125. 1

## 2 CHRONICLES.

1: 4....\$ 245. 5. *b*  
     10....164. *b*  
 2: 7....14. *a*, 254. 3

3: 3....\$ 247. *a*  
 5: 2....119. 1  
     12....180. *a*  
 6: 42....98. 1  
 7: 6....94. *e*  
 8: 16....246. 3. *a*  
     18....13. *a*  
 10: 7....231. 5. *a*  
     10....19. 2  
 15: 8....246. 3. *a*  
 16: 7. 8....119. 1  
     12....177. 3  
 17: 11....62. 2. *b*, 209.  
     2. *d*  
     12....282. *c*  
     13....275. 1. *c*  
 18: 22....249. 2. *b*  
     23....38. 4. *a*  
 19: 2....112. 5. *c*  
 20: 7....105. *a*  
     35....96. *a*  
 21: 17....125. 1, 260.  
     2 (2)  
 22: 5....53. 2. *a*  
     11....39. 1. *a*  
 23: 19....242  
 24: 18....249. 2. *b*  
 25: 4....254. 7  
 26: 15....148. 1, 177. 3  
     17....251. 2. *b*  
     19....119. 3  
     21....198. *a*, 4  
 28: 23....94. *c*  
 29: 31....65. *b*  
     36....245. 5. *b*  
 31: 7....148. 1  
     14....219. 1. *a*  
 32: 15....256. *c*  
     30....150. 2 (p.  
         182)  
 33: 19....199. *c*  
 34: 4....126. 1  
     5....220. 1. *b*  
     6....43. *b*  
 35: 13....57. 1

## EZRA.

3: 11....\$ 95. *c*, 150. 5  
 7: 25....39. 4  
 8: 18....26  
     23....99. 3  
     25....98. 1. *a*, 207.  
         1. *b*, 245. 5. *b*  
     26....98. 1. *a*  
     29....246. 3. *a*  
     31....99. 3  
 10: 14....245. 5. *b*  
     16....122. 2, 141. 1  
     17....245. 5. *b*

## NEHEMIAH.

1: 4....\$ 125. 2  
     7....282. *b*  
 2: 4....111. 2. *e*  
     7....111. 2. *b*  
     12....39. 4  
     13....4. *a*, 164. 5  
 3: 13....53. 2. *b*, 62. 1  
     20....94. *a*  
     33....274. 1  
     34....210. *c*  
 4: 7....216. 2. *a*  
 5: 8....255. 1  
     14....65. *a*  
     16....112. 3  
 6: 6....177. 1  
     8....57. 2 (3) *a*,  
         164. 3.

6: 11....\$ 233. *a*  
 7: 34....251. 3  
 8: 2....166. 4  
     5....106. *a*, 125. 2  
 9: 5....161. 4  
     6....71. *a* (2)  
     18....63. 1. *a*  
     19....249. 1  
     26....63. 1. *a*  
     28....249. 1. *a*  
     32....271. 4. *a*  
     35....249. 1. *c*  
 10: 39....94. *b*, 113. 2  
 11: 17....150. 2  
 12: 44....39. 3. *b*  
 13: 13....111. 2. *d*  
     16....11. 1. *a*  
     23....210. *d*

## ESTHER.

2: 8....\$ 126. 1  
     9....207. 2. *d*  
 4: 3....150. 5  
     4....161. 2  
     14....127. 1  
     16....276. 2  
 7: 5....82. 1. *a* (1)  
 8: 6....269  
     15....256  
 9: 4....282. *c*  
     27....86. *b* (3 pl.)

## JOB.

1: 3....\$ 250. 2 (2),  
     260. 2. (1)  
     5....263. 4, 274.  
     2. *d*  
     6....245. 3. *b*  
     7....45. 1  
     10....71. *a* (2)  
     11....45. 4, 131. 3  
     14....220. 1. *b*, 258.  
         3  
     21....164. 2  
 2: 3....36. 1. *a*  
     5....45. 4  
     7....46  
     10....248. *a*  
 3: 3....263. 5  
     8....267. *b*  
     11....263. 5  
     13....263. 1  
     25....168. *a*, 172. 3  
 4: 2....283. 1. *a*  
     4....200. *e*  
     6....287. 3  
     19....285. 1  
 5: 7....93. *b*, 287. 1  
     8....263. 1  
     16....61. 6. *a*  
     18....165. 3  
 6: 2....263. 1  
     16....96. *b*  
     22....60. 3. *b* (2),  
         119. 4  
     26....126. 1  
 7: 3....243. 2. *b*  
     5....119. 1, 139. 3  
     14....104. *j*, 105. *b*  
     18....105. *b*  
 8: 8....57. 2 (2) *a*,  
     227. 1. *a*  
     21....165. 1  
 9: 2....22. *b*  
     6....88 (pl.)  
     15....92. *b*

9: 18....\$ 24. *b*, 105. *a*,  
     190. *a*  
     30....121. 1  
     34....105. *b*  
 10: 12....19. 2  
     22....61. 6. *a*  
 11: 3....94. *a*  
     12....139. 3  
     15....150. 5  
     17....97. 1. *a*, 260.  
         2 (2) *c*  
 12: 14....111. 1  
     21....282. *c*  
 13: 9....24. *c*  
     15....83. *b*  
     21....119. 1  
     27....264. *a*  
 14: 1....254. 9. *b*  
     19....112. 3, 275. 4  
 15: 7....227. 1. *a*  
     11....260. 2 (2) *b*  
     18....121. 2  
     22....172. 5  
 16: 5....104. *h*  
     11....147. 3  
     12....161. 2  
     13....126. 1, 216.  
         1. *b*  
     16....60. 3. *b* (2)  
     19....19. 2  
 17: 2....24. *b*  
     3....126. 1  
     10....215. 1. *c*  
     16....88 (3 f. pl.)  
 18: 2....54. 3  
     4....91. *b*, 230. 2  
 19: 2....105. *c*  
     3....94. *c*, 252. 4  
     7....113. 1  
     15....105. *e*  
     16....45. 4  
     17....139. 2  
     23....88 (pl.), 141.  
         1  
     29....74, 74. *a*  
 20: 4....158. 3  
     8....139. 3  
     17....255. 3. *a*  
     24....112. 5. *c*  
     26....60. 3. *c*, 93. *a*,  
         111. 2. *e*  
     28....140. 2  
 21: 5....140. 5  
     13....24. *c*  
     18....104. *i*  
     24....88 (pl.)  
 22: 3....283. 2  
     20....220. 1. *b*  
     21....88 (3 f.), 94  
         *d*, 167. 3  
 23: 3....269. *b*  
     9....34  
     11....79. 3. *a*  
     17....86. *b* (2 m.)  
 24: 14....83. *b*  
     19....285. 3  
     21....150. 2  
     24....139. 1  
     25....264. *a*  
     33....220. 2. *c*  
 25: 3....220. 1. *b*  
 26: 9....180. *a*  
     11....161. 4  
 27: 3....256. *c*  
     4....92. *e*  
     12....271. 3  
     33....220. 2. *c*  
 28: 12....245. 5  
 29: 3....139. 2  
     6....53. 3. *b*  
     14....105. *d*

- 29: 21....\$24. *c*  
 30: 8....24. *b*  
 26....99. 3. *b*  
 31: 5....157. 3  
 15....61. 3, 105. *b*,  
 161. 3.  
 18....273. 3. *a*  
 22....27  
 24....60. 1. *a*  
 32: 2....269. *b*  
 10....125. 1  
 11....53. 2. *a*, 111.  
 2. *c*  
 18....164. 2  
 33: 5....111. 3. *a*  
 9....71. *a* (1)  
 13....158. 1  
 21....26, 121. 1  
 25....180. *a*  
 27....158. 2  
 30....159. 2  
 34: 5....65. *a*  
 13....61. 6. *a*  
 18....112. 1  
 22....91. *b*  
 25....216. 1. *a*  
 35: 11....53. 3. *a*, 111.  
 2. *c*  
 87: 6....177. 1  
 12....61. 6. *a*  
 24....104. *h*  
 38: 1....4. *a*  
 12....86. *b* (2 m.)  
 24....60. 4. *a*, 113. 1  
 35....230. 2. *a*  
 39: 2....104. *g*  
 3....161. 2  
 4....112. 5. *c*  
 24....165. 2  
 40: 2....268. 1. *a*  
 21, 22....208. 3. *a*  
 22....221. 6. *b*  
 41: 1....160. 5  
 2....105. *b*  
 17....131. 4, 164. 2  
 25....172. 5  
 26....43, 43. *a*  
 42: 2....86. *b* (1 c.)  
 13....223. 1. *a*
- PSALMS.
- 1: 1....\$245. 2  
 2: 2....247  
 3....45. 4, 97. 1  
 7....71. *a* (2)  
 12....35. 1, 271. 4  
 3: 2....141. 1  
 3....61. 6. *a*  
 8....273. 2  
 4: 3....111. 2. *e*  
 7....3. 1. *a*, 131. 3,  
 165. 1  
 5: 9....31. *b*, 150. 1  
 11....42  
 12....112. 5. *c*, 254.  
 9. *b*  
 13....31. *b*  
 6: 3....42  
 4....71. *a*. 2  
 7: 6....31. *b*, 60. 2. *a*,  
 114  
 10....263. 1. *a*  
 17....254. 9. *a*  
 8: 2....132. 1  
 3....94. *b*  
 5....199. *e*  
 9: 14....141. 1  
 15....220. 2. *a*  
 16....285. 3
- 9: 17....\$149. 1  
 18....219. 1. *a*  
 19....126. 1  
 10: 2....31. *a*, 286  
 5....31. *b*  
 8, 10....209. 1. *a*  
 12....131. 3  
 13, 14....31. *b*  
 11: 1....257. 1  
 7....220. 2. *c*, 275.  
 3. *a*  
 12: 3....280. 2  
 4....119. 1  
 8....73. 1, 249. 2. *b*  
 13: 4....271. 3  
 5....104. *h*  
 16: 5....19. 2. *a*, 90,  
 151. 3  
 17: 3....139. 2  
 9....263. 5. *a*  
 18: 6....104. *l*  
 10....147. 5  
 15....82. 1. *a* (3)  
 21....21. 1  
 27....142. 2  
 41....132. 1  
 19: 6....249. 1  
 8....254. 9. *b*  
 14....11. 1. *b*  
 20: 4....63. 1. *c*, 97.  
 1. *a*, *b*  
 9....243. 1  
 22: 2....104. *j*  
 9....42  
 10....157. 1  
 17....156. 3, 199. *b*  
 22....272. 3  
 32....266. 3  
 23: 6....148. 2, 267. *d*  
 24: 14....131. 3  
 25: ....6, 7. 2. *a*  
 : 27....71. *a*. 2  
 26: 2....98. 1. *a*  
 4....112. 3  
 27: 10....112. 3  
 13....4. *a*  
 28: 7....150. 2  
 29: 9....111. 1  
 30: 4....13. *a*  
 8....221. 6. *b*  
 13....105. *b*  
 31: 10....31. *a*  
 14....31. *b*  
 24....119. 4  
 32: 1....165. 3  
 10....249. 1. *a*  
 33: 5....266. 1  
 34: ....6, 7. 2. *a*  
 35: 8....105. *a*  
 10....19. 2. *a*, 22.  
*b*, 215. 1. *c*  
 19....102. 3  
 25....127. 2  
 36: 13....121. 1  
 37: ....6  
 9....91. *b*  
 15....24. *b*  
 23....161. 4  
 38: 3....131. 1  
 11....92. *a*  
 21....19. 2. *a*  
 39: 2....97. 1  
 5....75. 1  
 14....35. 2, 175. 4  
 40: 18....71. *a* (2)  
 41: 5....119. 3, 164. 5  
 42: 9....220. 1. *b*  
 10....111. 2. *b*  
 44: 5....258. 2  
 18, 21....127. 2  
 27....61. 6. *a*
- 45: 3....\$92. *a*  
 9....199. *b*  
 10....14. *a*, 24. *b*  
 47: 5....43. *a*  
 10....112. 5. *c*  
 49: 9....55. 1  
 50: 21....112. 3, 282. *b*  
 23....105. *b*  
 51: 6....263. 1  
 7....121. 2  
 53: 6....220. 1. *b*  
 55: 10....92. *c*  
 16....164. 2  
 18....274. 2. *a*  
 19, 22....19. 2. *a*  
 22....141. 1  
 57: 2....172. 1, 275.  
 1. *a*  
 9....247. *b*  
 58: 2....88. (pl.)  
 4....156. 2  
 7....131. 3  
 8....139. 3  
 9....24. *b*, 214.  
 1. *b*  
 12....275. 3. *a*  
 60: 2....43. *a*  
 4....165. 1  
 5....253. 2. *a*  
 13....287. 1  
 61: 1....196. *b*  
 62: 4....93. *a*. bis  
 10....260. 2 (2) *c*  
 12....252. 4  
 63: 2....275. 1. *c*  
 4....105. *c*  
 8....61. 6. *a*  
 64: 7....54. 3  
 65: 7....112. 5. *c*  
 10....104. *h*, 105. *b*  
 66: 4....275. 2. *b*  
 12....114  
 68: 3....91. *b*, 131. 2,  
 5, 140. 4  
 5....111. 3. *a*  
 8....119. 3  
 18....21. 1  
 21....231. 3. *a*  
 69: 10....22. *a*, 104. *i*,  
 216. 2. *a*  
 19....98. 1. *a*  
 24....119. 1  
 70: 6....71. *a*. 2  
 71: 6....157. 1  
 7....256. *b*  
 12....158. 2  
 23....88. (f. pl.)  
 72: 15....105. *b*  
 17....159. 3, 247  
 20....93. *a*  
 73: 2....172. 1  
 10....254. 6. *b*  
 16....99. 3. *b*  
 27....86. *b* (2 m.)  
 74: 4....220. 2. *a*  
 5....19. 2. *a*  
 8....105. *a*  
 10....119. 1  
 17....11. 1. *b*  
 19....196. *b*  
 75: 11....161. 4  
 76: 3....203. 5. *c*  
 4....22. *a*, 126. 2,  
 216. 2. *a*  
 6....96. *a*  
 77: 2....112. 3  
 4....172. 3  
 10....139. 2  
 18....92. *b*  
 20....24. *b*  
 78: 9....255. 3. *a*
- 78: 63....\$93. *b*  
 65....141. 5\*  
 80: 3....61. 6. *a*  
 5, 8....253. 2. *b*  
 6....112. 3  
 11....98. *a*  
 14....4. *a*, 180. *a*  
 15....253. 2. *b*  
 16....4. *a*, 139. 2  
 19....157. 3  
 20....253. 2. *b*  
 81: 3....45. 5. *a*  
 11....119. 1, 246.  
 2. *b*  
 17....279  
 84: 2....200. *c*  
 86: 2....19. 2, 126. 1  
 88: 17....24. *b*, 92. *a*  
 89: 2....216. 2. *a*  
 8....111. 3. *b*  
 9....253. 2. *b*  
 10....131. 4  
 40....272. 3  
 44....104. *j*  
 45....24. *b*, 86. *b*  
 (2 m.)  
 51....249. 1. *a*  
 52....24. *b*, 216.  
 2. *a*  
 90: 2....263. 1. *b*  
 10....22. *a*  
 91: 6....140. 1  
 12....105. *c*  
 92: 2....242. *b*  
 16....61. 6. *a*  
 93: 1....126. 2  
 5....174. 1  
 94: 1....94. *d*  
 9....126. 1  
 17....61. 6. *a*  
 19....141. 6  
 20....93. *a*, 111.  
 2. *e*  
 101: 5....92. *b*, 93. *a*  
 102: 5....14. *a*  
 14....139. 2  
 19....266. 3  
 103: 3, 4....220. 2. *c*  
 4....104. *c*, 246.  
 2. *b*  
 5....275. 3  
 7....263. 5  
 13....119. 1, 262. 3  
 104: 8....286  
 18....249. 1. *c*  
 26....119. 1  
 28....88. (pl.)  
 29....111. 2. *b*,  
 151. 2  
 105: 15....264  
 28....99. 3  
 106: 25....114  
 47....126. 1  
 107: 20....199. *d*  
 27....126. 1  
 109: 13....173. 3  
 23....112. 5. *c*  
 110: 4....61. 6. *a*  
 111: ....6  
 112: ....6  
 113: 5-9....61. 6. *a*  
 6....218  
 114: 8....61. 6. *a*  
 115: 17....242  
 116: 6....141. 2, 150. 2  
 12....220. 2. *c*  
 15....61. 6. *c*  
 19....220. 1. *b*  
 118: 10....105. *a*  
 11....139. 1  
 18....92. *d*, 104. *a*



118: 23....\$166. 1  
 119: .....6  
 18....98. 2  
 22....139. 2  
 43....60. 4. *a*.  
 47....141. 6  
 71....126. 1  
 101....165. 2  
 117....172. 3  
 129....104. *i*  
 133....97. 2  
 137....275. 1. *a*  
 139....24. *b*  
 155....275. 1. *a*  
 122-124: .....74. *a*  
 122: 4....274. 2. *e*  
 123: 1....61. 6. *a*  
 4....246. 3. *a*  
 124: 4....61. 6. *a*  
 125: 3....61. 6. *a*  
 5....79. 3. *a*  
 127: 2....196. *d*, 254.  
 9. *b*  
 129: .....74. *a*  
 3....243. 2. *a*  
 86....114  
 132: 1....174. 6  
 6....127. 2  
 12....65. *a*, 220.  
 2. *a*  
 133: 1....24. *a*  
 134-137....74. *a*  
 134: 2....220. 2. *b*,  
 273. 2  
 135: 7....94. *e*, 165. 2  
 137: 6....104. *c*  
 138: 6....147. 2  
 139: 1....104. *j*, 147. 5  
 2....158. 1  
 5....220. 1. *b*  
 8....53. 3. *b*, 88  
 (1. *c*), 161. 2  
 19....83. *b*  
 20....57. 2 (3) *a*,  
 86. *b* (3 pl.),  
 164. 3  
 140: 10....172. 3  
 13....86. *b* (1. *c*)  
 141: 3....24. *b*, 98. 1. *a*  
 5....111. 1, 164. 2  
 8....60. 4. *a*  
 143: 3....165. 2  
 6....272. 2. *b*  
 144: .....74. *a*  
 2....199. *b*  
 145: .....6  
 8....215. 1. *c*  
 10....104. *b*  
 147: 1....92. *d*  
 149: 5....112. 5. *c*

## PROVERBS.

1: 10....\$111. 2. *b*,  
 177. 3  
 20....97. 1. *a*  
 22....31. *b*, 60. 3.  
*c*, 111. 2. *e*  
 28....105. *c*  
 2: 11....104. *b*  
 3: 3....125. 1  
 12....43. *a*  
 17....258. 1  
 4: 6....118. 3  
 13....24. *b*, 106. *b*  
 16....88  
 25....150. 1  
 5: 22....105. *c*  
 6: 3....49

6: 11....\$11. 1. *a*  
 21....104. *g*  
 27....118. 4  
 7: 13....141. 1  
 14....53. 2. *a*  
 8: 3....31. *a*, 97. 1. *a*  
 11....260. 1  
 13....166. 2  
 15....88  
 17....53. 2. *a*, 111.  
 2. *b*  
 25....263. 1. *b*  
 27, 29....141. 3  
 10: 3....111. 1  
 4....11. 1. *a*, 156. 3  
 11....249. 1  
 11: 7....208. 3. *c*  
 25....150. 5  
 12: 25....197. *b*  
 13: 23....156. 3  
 14: 3....105. *d*  
 10....60. 4. *a*, 119. 1  
 34....263. 3  
 15: 1....24. *a*, 60. 4. *a*  
 9....112. 5. *c*  
 16: 4....246. 2. *a*  
 17: 4....111. 2. *c*, 140.  
 5  
 10....131. 1  
 14....126. 1, 131. 3  
 26....242  
 18: 5....267. *d*  
 19: 7....19. 2. *a*, 215.  
 1. *c*  
 13....216. 1. *d*  
 19....215. 1. *c*  
 24....51. 1  
 25....94. *d*  
 20: 16....111. 3. *a*  
 21: 8....56. 2  
 13....254. 9. *a*  
 15....267. *a*  
 22....63. 1. *a*  
 22: 11....215. 1. *c*  
 21....253. 2  
 24....60. 4. *a*  
 23: 1....158. 3  
 12....243. 2  
 24....158. 2, 3  
 27....207. 1. *c*  
 24: 2....92. *e*  
 7....156. 3  
 14....97. 1. *b*, 148. 3  
 17....91. *b*, 231. 5. *a*  
 23....94. *b*  
 31....93. *a*, 207. 2.  
*d*, 271. 1  
 25: 6....126. 2  
 7....60. 3. *b* (1)  
 9....174. 4  
 11....10. *a*  
 17....127. 2  
 19....90  
 26: 7....141. 1  
 18....141. 6  
 21....141. 6  
 27: 10....215. 1. *c*  
 15....83. *c* (2)  
 17....140. 1  
 25....24. *b*, 216. 2. *a*  
 28: 6. 18....203. 3.  
 21....94. *b*  
 29: 6....140. 1  
 30: 4....65. *b*  
 6....22. *b*, 66. 1 (2)  
*a*, 151. 2  
 8....11. 1. *a*  
 8....65. *a*  
 17....14. *a*, 24. *b*,  
 57. 2 (3) *a*

30: 25....\$200. *e*  
 31....229. 1. *a*  
 31: 3....199. *a*  
 10-31....6  
 12....104. *i*  
 31....247. *a*

## ECCLESIASTES.

1: 4....\$266. 1  
 9....256. *c*  
 15....161. 4  
 17....3. 1. *a*  
 18....90  
 2: 5....207. 1. *a*  
 7....275. 1. *c*  
 8....280. 3. *a*  
 13....57. 2 (3) *a*,  
 231. 3. *b*  
 15....260. 2 (2) *a*  
 19....230. 4, 283.  
 2. *a*  
 22....74, 177. 1  
 3: 2, 4....267. *b*  
 17....245. 5. *a*  
 18....74, 139. 2  
 4: 2....268. 1. *a*  
 9....251. 4  
 12....105. *a*  
 14....53. 2. *a*, 111.  
 2. *c*  
 5: 5....113. 2  
 7....38. 1. *a*, 201. 2  
 8....112. 5. *c*  
 7: 16....82. 5. *a*  
 22....71. *a* (2)  
 24....280. 3  
 25....273. 4  
 26....91. *b*, 165. 2  
 8: 1....177. 3  
 9....268. 1  
 12....165. 2  
 9: 1....139. 2, 216.  
 1. *a*  
 12....59. *a*, 93. *e*  
 18....165. 2  
 10: 5....164. 3  
 10....121. 2  
 17....220. 2. *c*  
 11: 3....177. 1  
 6....75. 2  
 12: 1....201. 2  
 4....87  
 5....11. 1. *a*, 122.  
 2, 140. 5  
 6....140. 1, 2  
 11....19. 2. *b*, 65. *a*

## SONG OF SOLOMON.

1: 6....\$105. *e*, 141.  
 1, 207. 1. *a*  
 7....45. 5. *a*, 74,  
 209. 1. *a*  
 8....24. *b*, 260. 2 (2)  
 10....174. 1  
 2: 5....254. 7  
 10....221. 2. *b*  
 15....60. 3. *b* (2),  
 119. 4  
 3: 1....45. 5. *a*  
 11....148. 3, 164. 3  
 4: 1....254. 4  
 2....220. 1. *b*  
 5....216. 1. *c*  
 9....104. *k*  
 5: 2....57. 2 (3) *a*,  
 60. 4. *a*

5: 3....\$105. *d*  
 9....104. *k*  
 12....57. 2 (3) *a*  
 6: 5....45. 5. *a*  
 6....220. 1. *b*  
 9....105. *e*, 275. 5  
 11....141. 1  
 7: 3....221. 6. *b*  
 4....216. 1. *c*  
 8....210. *e*  
 13....141. 1  
 8: 2....199. *b*  
 5....104. *i*  
 6....22. *a*, 216. 2. *a*

## ISAIAH.

1: 3....\$262. 3  
 5....256. *c*  
 6....60. 2. *a*, 156. 2  
 9....262. 1  
 11....271. 1  
 15....104. *h*, 119. 1  
 16....54. 4. *a*, 82.  
 5. *a*  
 17....185. 2. *c*,  
 267. *c*  
 18....245. 5. *d*  
 21....33. 1, 61. 6. *a*,  
 218  
 22....245. 5  
 24....245. 4  
 29....279  
 31....60. 3. *b* (2)  
 2: 2....265. *b*  
 4....207. 1. *a*  
 20....43. *b*, 207. 1.  
*a*, 256  
 3: 1....280. 3. *a*  
 9....273. 3. *a*  
 15....24. *a*, 75. 1  
 16....172. 5, 209. 3. *a*  
 24....53. 3. *a*  
 4: 4....262. 1  
 5: 10....22. *a*, 216. 2. *a*  
 19....97. 1, 97. 1. *a*  
 20....10. *a*  
 23....275. 6  
 28....24. *b*  
 6: 1....265. *a*  
 2....203. 5. *a*  
 5....254. 10  
 9....56. 3. *a*, 175. 4  
 12....119. 1  
 13....92. *d*  
 7: 2....157. 1  
 4....91. *b*  
 11....119. 3, 126. 1  
 14....166. 1  
 15....267. *c*  
 19....156. 4  
 25....274. 2. *e*  
 8: 2....22. *b*  
 11....104. *a*  
 17....100. 2. *a* (1)  
 23....61. 6. *a*  
 9: 3....24. *b*, 221. 5. *a*  
 4....142. 1  
 6....4. *a*  
 12....246. 2. *b*  
 17....45. 2  
 10: 1....207. 2. *a*,  
 247. *b*  
 9....22. *b*  
 10....260. 2 (2) *c*  
 12....255. 3  
 13....11. 1. *b*, 57. 5  
 (3) *a*, 92. *b*, 174  
 1, 231. 3. *b*

- 10 : 14....\$245. 5. *d*  
 16....147. 4  
 17....221. 5. *b*  
 27....24. *b*  
 34....19. 1, 45. 2  
 11 : 2....100. 2. *a* (2),  
 156. 4  
 8....141. 6  
 15....60. 3. *a*  
 13 : 8....65. *b*  
 16....91. *c*  
 18....92. *e*  
 20....53. 3. *a*, 111.  
 2. *c*  
 14 : 6....114  
 11....150. 5  
 19....95. *a*  
 23....57. 2 (2) *a*,  
 94. *b*, 161. 2  
 31....119. 4  
 15 : 5....142. 2, 161. 2  
 16 : 8....277  
 9....168. *a*, 174. 4  
 10....86. *b* (2 m.),  
 161. 4  
 17 : 8....229. 3. *a*  
 11....156. 2, 161. 2  
 14....139. 2  
 18 : 2....139. 3  
 4....98. 1. *a*  
 5....65. *a*  
 19 : 3....141. 1  
 4....275. 3  
 6....24. *c*, 94. *a*,  
 180. *a*  
 9....199. *c*  
 17....11. 1. *a*, 196. *d*  
 21....92. *c*  
 20 : 4....199. *c*  
 21 : 3....207. 1. *a*  
 9....262. 4  
 12....112. 1, 172. 1,  
 177. 3, 247  
 14....111. 2. *c*  
 22 : 1....254. 6  
 5....161. 2  
 10....25  
 11....221. 7. *a*  
 17....161. 2  
 19....45. 3, 111. 1  
 21....221. 3. *a*  
 24....254. 6. *b*  
 23 : 9....254. 2  
 11....54. 3, 94. *b*,  
 221. 6. *b*  
 13....249. 2. *a*  
 17, 18....220. 1. *b*  
 18....113. 1  
 24 : 2....165. 2, 246.  
 2. *a*  
 3....140. 3, 4  
 19....139. 2, 282. *a*  
 20....82. 1. *a* (1)  
 25 : 1....104. *h*  
 6....209. 1. *a*  
 10....159. 2  
 11....119. 1  
 26 : 5....105. *a*, *b*  
 11....254. 9. *a*  
 16....86. *b* (3 pl.)  
 19....221. 2. *b*  
 20....172. 3  
 27 : 3....105. *d*  
 4....127. 3  
 8....24. *a*  
 11....88 (3 f. pl.)  
 12....223. 1. *a*  
 28 : 3....88 (3 f. pl.),  
 91. *c*  
 6....60. 3. *a*  
 28 : 10....\$280. 2  
 12....86. *b* (3 pl.)  
 13....280. 2  
 16....150. 5, 279. *a*  
 21....249. 1. *a*  
 27....113. 1  
 28....282. *a*  
 29 : 1....131. 2  
 7....165. 3  
 9....141. 6  
 14....90, 279. *a*  
 16....283. 2. *b*  
 21....86. *b* (3 pl.)  
 22....156. 1  
 30 : 2....157. 1  
 5....157. 3  
 11....79. 3. *a*, 232. *a*  
 12....19. 2, 119. 3  
 18....106. *a*, 119. 1,  
 139. 2  
 19....104. *b*, 106. *a*,  
 141. 3  
 21....180. *a*, 258. 1  
 23....273. 3  
 28....160. 4  
 29....96. *b*  
 31 : 4....22. *a*, 43  
 32 : 1....88  
 11....275. 1. *a*  
 33 : 1....24. *b*, 87, 131.  
 2, 141. 3, 258. 3. *a*  
 6....255. 2  
 7....24. *a*  
 9....82. 1. *a* (1)  
 10....82. 5. *a*  
 12....24. *c*, 149. 1  
 15....271. 2  
 21....56. 1  
 34 : 4....140. 2, 245.  
 5. *d*  
 6....96. *a*  
 11....21. 1, 229. 4. *b*  
 17....104. *i*  
 35 : 1....55. 1, 88 (pl.),  
 158. 2  
 7....275. 4  
 36 : 8....35. 1, 246. 3. *a*  
 9....250. 1. *a*  
 15....271. 4. *a*  
 37 : 23....270. *c*  
 32....254. 9. *a*  
 38 : 5....90, 279. *a*  
 14....19. 2  
 16....256. *c*  
 40 : 1....263. 2  
 7....22. *b*, 35. 1  
 12....215. 1. *c*  
 17....260. 2 (2) *c*  
 21....263. 2  
 24....92. *b*  
 30....147. 4  
 31....245. 5  
 41 : 7....90, 270. *b*  
 8....285. 1  
 14....254. 3  
 23....97. 2. *a*, 172. 3  
 24....260. 2 (2) *c*  
 42 : 4....140. 1  
 5....126. 1, 221.  
 7. *b*  
 6....97. 2. *a*  
 11....156. 1  
 22....65. *a*  
 24....267. *c*  
 43 : 5....105. *b*  
 8....94. *d*  
 9....91. *d*  
 23....112. 3  
 44 : 2....105. *b*, 193.  
 2. *b*  
 44 : 8....\$147. 3  
 13....19. 2, 60. 3. *b*  
 (2), 120. 1  
 16....141. 2  
 17....13. *a*  
 18....156. 2  
 21....102. 2  
 27....111. 3. *a*  
 45 : 1....139. 2  
 11....118. 3  
 47 : 1....269. *b*  
 2....88 (f. s. & m.  
 pl.), 111. 3. *a*  
 5....269. *b*  
 10....102. 3, 104. *c*  
 12....285. 2. *a*  
 13....220. 2. *a*  
 14....104. *i*  
 48 : 7....104. *g*  
 8....87  
 11....39. 1. *a*  
 49 : 8....207. 1. *a*  
 18....65. *b*  
 26....112. 3, 273. 1  
 51 : 14....126. 1  
 15....126. 1  
 20....57. 2 (3) *a*  
 21....255. 2  
 52 : 5....96. *a*, *b*, 122.  
 2, 131. 6, 150. 2  
 7....174. 1  
 11....140. 4  
 14....60. 3. *b* (2)  
 53 : 2....111. 1  
 3....94. *e*  
 4....254. 9. *b*, 262. 4  
 5....60. 2. *a*, 142. 1  
 10....175. 1  
 11....249. 1. *a*  
 54 : 1....207. 1. *a*  
 5....201. 2  
 6....104. *c*  
 9....125. 2  
 12....22. *b*  
 55 : 5....104. *b*  
 11....273. 3  
 56 : 3....105. *a*, 245.  
 5. *b*  
 12....164. 5  
 57 : 5....140. 2  
 6....24. *b*  
 8....88 (2 f.)  
 13....119. 3  
 58 : 3....24. *b*, 131. 2  
 216. 2. *a*  
 9....125. 2  
 10....216. 1. *b*  
 59 : 3....83. *c*. (2),  
 122. 2  
 5....112. 3, 156. 4,  
 196. *d*  
 10....189  
 12....127. 2  
 13....92. *b*, *d*, 174. 1  
 16....104. *i*  
 17....172. 4  
 60 : 1....157. 2  
 4....88 (f. pl.)  
 7....105. *c*  
 9....104. *e*  
 10....105. *e*  
 61 : 1....43. *b*  
 62 : 2....105. *d*  
 3....16. 1  
 63 : 3....94. *a*, 119. 1  
 16....105. *a*  
 19....86. *a*  
 64 : 2....86. *a*  
 5....132. 3  
 6....161. 3  
 64 : 8....\$94. *d*  
 10....139. 1  
 65 : 20....165. 2, 248  
 24....263. 1. *b*  
 66 : 12....142. 1  
 13....45. 5  
 20....39. 1. *a*  
 JEREMIAH.  
 1 : 5....\$105. *d*  
 11....266. 2  
 2 : 11....11. 1. *b*, 230. 3  
 12....111. 3. *a*  
 19....105. *e*  
 21....220. 1. *b*, 249.  
 1. *b*  
 24....105. *c*  
 27....104. *k*  
 34....277  
 36....111. 2. *b*  
 3 : 3....267. *b*  
 5....86. *b* (2 f.),  
 131. 2  
 6....172. 3  
 7....249. 1. *a*  
 8....60. 3. *b* (2),  
 207. 1. *a*  
 10....249. 1. *a*  
 11....207. 1. *a*  
 22....177. 3  
 4 : 3....158. 2  
 7....24. *b*, 221. 5. *a*  
 13....141. 1  
 19....86. *b* (2 f.)  
 30....71. *a* (2),  
 275. 5  
 31....156. 1  
 5 : 6....141. 1  
 7....75. 2, 125. 1  
 13....245. 5. *b*  
 22....56. 1, 105. *b*, *c*  
 26....139. 2  
 6 : 27....185. 2. *c*  
 7 : 4....280. 3. *b*  
 10....65. *a*  
 13....282  
 27....104. *b*  
 29....141. 1  
 8 : 11....165. 3  
 22....230. 2  
 9 : 2....94. *c*  
 17....118. 4  
 19....220. 1. *b*  
 10 : 5....57. 2 (3) *a*, 86.  
*b* (3 pl.), 164. 3  
 12....88  
 17....89 (f. s. & m.  
 pl.)  
 11 : 15....220. 1. *b*  
 12 : 5....94. *a*  
 9....229. 3  
 10....121. 2  
 17....92. *d*  
 13 : 5....127. 1  
 7....147. 2  
 13....36. 1  
 19....172. 1, 275.  
 2. *b*  
 21....60. 3. *b* (1),  
 86. *b* (2 f.)  
 25....60. 2. *a*  
 15 : 3....119. 1  
 10....93 (pl.), 104.  
*k*  
 15....106. *b*  
 17....112. 5. *c*  
 16 : 16....158. 1, 249.  
 1. *a*

17: 3....\$221. 6. *b*  
 4....86. *o* (2 m.),  
 112. 3  
 17....172. 3  
 18....94. *d*  
 18: 23....46, 172. 3,  
 175. 3  
 19: 11....165. 1  
 20: 9....22. *b*  
 21: 3....88 (pl.)  
 4....39. 4  
 13....131. 1  
 22: 3....185. 2. *c*  
 6....13. *b*  
 14....161. 4, 199. *c*  
 15....94. *a*  
 20....234. *a*  
 23....61. 6. *a*, 86.  
*b* (2 f.) 90 (2 f.  
*s*), 140. 2  
 24....105. *b*  
 26....104. *i*  
 29....280. 3. *b*  
 23: 13....131. 6  
 23....254. 6. *b*  
 29....161. 2  
 37....104. *b*  
 39....177. 3  
 24: 2....91. *c*  
 25: 3....94. *b*  
 16....96. *a*  
 26....246. 3. *a*  
 34....161. 5  
 36....57. 2 (3) *a*,  
 234. *c*  
 26: 9....165. 3  
 21....44. *b*  
 27: 3....249. 1. *c*  
 18....156. 2  
 20....13. *a*  
 28: 16....245. 3. *b*  
 29: 8....94. *e*, 112. 5. *c*  
 23....229. 1. *a*  
 25....220. 1. *b*  
 27....24. *b*  
 30: 16....139. 3  
 19....276. 1  
 31: 12....87, 119. 3  
 18....273. 4  
 21....249. 2. *b*  
 32....112. 3  
 33....16. 3. *b*, 105. *d*  
 38....46  
 32: 4....91. *b*, 131. 5  
 9....98. 1. *a*  
 12....246. 3. *a*  
 14....249. 1. *c*  
 33....92. *d*  
 35....164. 2  
 37....10. *a*  
 44....268. 1  
 33: 8....13. *a*  
 24....45. 1  
 26....11. 1. *b*  
 34: 1....44. *a*  
 36: 16....272. 3  
 23....251. 1  
 37: 12....113. 2  
 14....266  
 16....209. 3. *a*  
 38: 9....270. *c*  
 12....56. 4  
 14....249. 1. *c*  
 39: 18....92. *d*  
 40: 1....57. 2 (2) *a*  
 3....249. 1. *c*  
 41: 6....282. *c*  
 42: 2....175. 2  
 6....46, 71. *a* (1)  
 10....53. 2. *b*, 148. 2

44: 18....\$271. 1  
 19....104. *e*  
 23....166. 1  
 25....160. 4  
 46: 7, 8....122. 2  
 8....96. *a*, 111. 2. *d*  
 11....86. *b* (2. f.)  
 20....43. *b*  
 48: 11....159. 1  
 19....280. 3. *a*  
 32....246. 3. *a*  
 49: 3....54. 4. *a*, 82.  
 5. *a*  
 8....95. *d*  
 10....165. 1, 262. 4  
 11....88 (3 f. pl.),  
 98. 1  
 15, 17....275. 2. *b*  
 18....45. 4  
 20....140. 5  
 24....104. *i*, 275. 4  
 28....141. 1  
 37....86. *b* (2 m.),  
 112. 3, 5. *c*, 139. 3  
 50: 3....156. 2  
 5....71. *a* (3),  
 91. *d*  
 6....275. 2  
 11....196. *d*  
 20....165. 2  
 23....91. *a*  
 27....111. 3. *a*  
 34....94. *b*, 114,  
 158. 3  
 44....105. *b*  
 51: 3....46  
 9....165. 2, 3  
 13....90 (2 f. s.)  
 30....24. *c*  
 33....94. *b*  
 34....165. 2  
 50....151. 1  
 58....24. *c*, 149. 1  
 52: 13....254. 6. *b*  
 LAMENTATIONS.  
 1: ....\$6  
 1: 1....33. 1, 61. 6. *a*,  
 218  
 4....149. 1, 199. *a*  
 8....141. 3  
 12....142. 1  
 16....207. 1. *a*, 209.  
 1. *a*, 271. 1  
 17....272. 2. *b*  
 20....60. 3. *b* (2),  
 92. *a*  
 2: ....6  
 2: 8....126. 1  
 11....92. *a*, 113. 1,  
 2, 115  
 15, 16....74. *a*  
 3: ....6  
 3: 12....196. *d*  
 14....199. *b*  
 22....54. 3, 216.  
 2. *a*  
 33....150. 2 (p. 182)  
 42....71. *a* (1)  
 45....267. *c*  
 48....147. 2  
 53....53. 3. *a*, 150.  
 2 (p. 182)  
 58....158. 1  
 4: ....6  
 4: 1....96. *b*, 177. 3  
 3....43. *b*  
 9....39. 3. *b*, 45. 5. *a*

4: 14....\$83. *c*. 2, 122.  
 2  
 17....236. 2  
 5: 5....160. 5  
 EZEKIEL.  
 1: 4....\$53. 2. *a*  
 6....203. 5. *a*  
 11....220. 2. *c*  
 14....179. 1. *a*, 268.  
 1. *a*  
 2: 10....53. 2. *a*, 53. 3. *a*  
 3: 7....254. 10  
 15....139. 3  
 20....88 (f. pl.)  
 4: 3....54. 1  
 9....199. *a*  
 12....157. 3  
 5: 12....220. 1. *b*  
 13....121. 3, 131. 6  
 16....119. 1  
 6: 3....208. 3. *c*  
 6....147. 4  
 8....173. 2  
 9....24. *c*  
 11....98. 2  
 14....280. 3. *a*  
 16....118. 4  
 7: 17....203. 5. *a*  
 24....141. 1, 216.  
 2. *a*  
 25....196. *c*  
 27....118. 4  
 8: 2....66. 2 (2) *a*  
 3....165. 3  
 6....75. 1, 119. 3  
 16....90. (2 m. pl.),  
 176. 1  
 9: 2....249. 1. *c*  
 8....120. 2  
 10....254. 9. *b*  
 10: 17....157. 1  
 13: 2....207. 1. *b*, 255.  
 1  
 8....199. *c*  
 11....71. *a* (2)  
 17....220. 1. *b*  
 19....157. 3  
 20....24. *b*, 71. *a*  
 (2), 220. 2. *c*  
 14: 3....53. 1. *a*, 91.  
*b*, *c*, 119. 1  
 8....141. 3  
 15: 5....104. *i*  
 16: 4....60. 4. *a*, 93.  
*a*, 95. *c*, 121. 1,  
 126. 1, 127. 1,  
 150. 5, 221. 6. *b*,  
 282. *a*  
 5....87, 95. *a*, 111.  
 5. *a*, 150. 5  
 8, 10....99. 3. *b*  
 22....86. *b* (2 f.)  
 27....256. *b*  
 28....127. 1  
 31....173. 2  
 33....60. 3. *b* (2),  
 120. 1  
 34....14. *a*, 19. *b*  
 36....91. *b*  
 50....128  
 52....92. *d*, 220. 2. *a*  
 53....220. 1. *b*  
 57....156. 3  
 59....86. *b* (1 c.)  
 17: 5....132. 2  
 9....166. 2, 191. 4,  
 216. 2. *a*

17: 15....\$65. *b*  
 23....88 (f. pl.)  
 18: 26....221. 5. *b*  
 32....287. 1  
 19: 2....196. *d*  
 20: 9....140. 4  
 16....271. 4. *b*  
 21....65. *b*  
 27....119. 3  
 36....91. *c*  
 37....53. 2. *a*  
 21: 15....24. *c*, 177. 1  
 15, 16....93. *e*  
 18....121. 1  
 19....219. 1. *a*  
 21....180. *a*  
 26, 28....87  
 29....91. *b*, 106. *a*  
 31....94. *b*, 196. *c*  
 32....280. 3. *b*  
 33....111. 2. *c*  
 34....87  
 22: 20....131. 2  
 23: 5....111. 1  
 16. 20....97. 1. *a*  
 19....175. 3  
 42....21. 1  
 48....83. *c* (2), 150.  
 3 (p. 182)  
 49....165. 2, 220.  
 1. *b*  
 24: 10....197. *b*  
 11....140. 1  
 12....172. 1  
 26....128, 189. *b*  
 25: 6....57. 2 (3) *a*,  
 106. *a*, 125. 2  
 13....219. 1. *b*  
 15....57. 2 (3) *a*  
 26: 2....140. 2  
 9....19. 2. *c*, 221.  
 5. *a*  
 15....113. 1, 2  
 18....112. 5. *c*  
 21....234. *a*  
 27: 3....90 (2 f. s.)  
 8....156. 3  
 9....24. *c*, 216. 1. *a*  
 12....22. *a*  
 15....13. *a*  
 19....93. *b*  
 23....54. 2  
 26....156. 3  
 30....96. *b*  
 31....11. 1. *a*, 196. *d*  
 28: 8....86. *b* (2 m.)  
 9....230. 4  
 13....19. 2. *b*, 161. 4  
 14....71. *a* (2)  
 15....61. 6. *a*, 104. *b*  
 16....53. 2. *a*, 111.  
 2. *c*, 165. 3  
 17....168. *a*, 172. 2  
 18....104. *i*, 184. *b*,  
 216. 1. *d*  
 23....92. *a*  
 24....139. 3  
 24, 26....156. 3  
 29: 3....102. 1. *a*  
 15....166. 5  
 18....95. *a*  
 30: 16....254. 6. *b*  
 25....112. 3  
 31: 3....140. 5  
 5....11. 1. *a*, 86. *b*  
 8....11. 1. *a*, 199  
 15....93. *c*  
 32: 16....88 (f. pl.)  
 18....11. 1. *b*  
 19....95. *a*, *d*

- 32: 20....\$ 89 (f. s. & m. pl.)  
 32....95. *a*  
 33: 12....166. 2  
 13....221. 5. *b*  
 30....53. 2. *b*, 223.  
 1. *a* bis  
 34: 12....249. 1. *b*  
 17....71. *a* (2)  
 31....71. *a* (2)  
 35: 6....105. *d*  
 8....216. 1. *d*  
 9....147. 2  
 11....220. 2. *a*  
 12....63. 1. *a*  
 36: 3....139. 2, 141. 1  
 5....220. 1. *b*  
 8....221. 5. *c*  
 11....161. 5  
 13....71. *a* (2)  
 28....71. *a* (1)  
 35....73. 2. *a*  
 37: 7....88 (2 f. pl.)  
 9....131. 3  
 10....131. 6  
 17....119. 1, 223.  
 1. *a*  
 38: 8....161. 4  
 23....96. *b*  
 39: 26....165. 3  
 27....249. 1. *b*  
 40: 4....65. *b*  
 16....220. 2. *c*  
 22....250. 2 (3)  
 43....19. 2. *b*  
 41: 7....141. 1  
 9, 11....160. 5  
 15....220. 2. *c*  
 22....274. 2. *c*  
 25....19. 2. *a*  
 42: 5....45. 1, 57. 2  
 (2) *a*, 111. 2. *b*  
 43: 13....197. *b*  
 18....113. 1  
 20....104. *j*  
 24....100. 2. *a* (2)  
 27....177. 3  
 45: 16....246. 3. *a*  
 46: 17....86. *b*  
 22....95. *e*  
 47: 7....102. 3. *a*  
 8....164. 3  
 11....11. 1. *a*, 199  
 15....246. 3. *a*  
 48: 10....39. 4. *a*  
 16....46  
 18....220. 1. *b*

## DANIEL.

- 1: 8....\$119. 1  
 13....172. 3  
 17....250. 2 (2) *a*,  
 251. 4. *a*  
 2: 1....99. 3. *a*, 119. 1  
 3: 3....22. *b*  
 25....94. *e*  
 5: 9....203. 5. *c*  
 11....22. *b*  
 8: 1....245. 5. *b*  
 11....95. *a*  
 13....98. 1. *a*, 247,  
 249. 1. *b*  
 16....73. 2. *a*  
 22....88 (3 f. pl.)  
 9: 2....158. 1  
 19....119. 3, 125. 1  
 25....97. 2, 225. 2

- 10: 14....\$177. 3, 285. 2  
 17....51. 2  
 11: 6....11. 1. *b*  
 12....19. 2. *a*  
 14....131. 6  
 30....11. 1. *b*  
 31....249. 1. *b*  
 34....91. *b*  
 35....94. *b*  
 36....82. 5. *a*  
 40....126. 1  
 44....196. *d*  
 12: 13....199. *a*

## HOSEA.

- 1: 2....\$255. 2  
 6....269  
 2: 14....104. *g*  
 16....221. 7. *a*  
 3: 2....24. *b*  
 4: 2....267. *a*  
 6....11. 1. *a*, 104.  
*b*  
 13....118. 4  
 18....43. *b*, 92. *a*,  
 122. 1, 148. 3  
 5: 2....119. 3  
 8....272. 2. *b*  
 11....269  
 6: 2....172. 3  
 4....269  
 9....174. 3  
 7: 4....106. *a*, 111. 3.  
*a*, 158. 3  
 6....22. *a*  
 12....150. 1  
 8: 2....60. 3. *a*, 275.  
 2. *b*  
 3....105. *a*  
 6....275. 2. *b*  
 12....88  
 9: 2....119. 1  
 4....208. 3. *c*  
 10....119. 3  
 10: 10....105. *d*  
 11....61. 6. *a*  
 12....158. 2  
 13....61. 6. *a*  
 14....11. 1. *a*, 156.  
 3  
 11: 3....94. *a*, 115,  
 132. 2  
 4....57. 2 (2) *a*,  
 111. 2. *d*  
 7....177. 3  
 7, 8....56. 4  
 12: 1....104. *l*, 201. 2  
 4....274. 2. *b*  
 5....105. *b*  
 13: 3....92. *b*  
 14....19. 2, 221. 5.  
*a*, 275. 2. *b*  
 15....177. 3  
 14: 1....88 (3 f. pl.),  
 209. 1. *a*  
 3....256. *c*

## JOEL.

- 1: 2....\$230. 4  
 8....254. 9. *b*  
 17....24. *b*, 190. *a*  
 20....275. 4  
 2: 5....60. 3. *b* (1)  
 3: 3....263. 5. *a*  
 4: 11....91. *d*, 131. 1  
 18....271. 1

## AMOS.

- 1: 11....\$104. *e*, 275.  
 2. *b*  
 13....125. 2  
 2: 4....119. 3  
 3: 11....86. *a*, 140. 2  
 15....156. 4  
 4: 2....165. 2  
 3....86. *b* (2 pl.)  
 5: 11....92. *b*, 161. 3  
 15....139. 3  
 21, 25....24. *b*  
 6: 2....54. 2, 253.  
 2. *b*  
 10....243. 1  
 7: 1....199. *c*  
 8: 4....94. *b*, 231.  
 5. *a*  
 8....53. 2. *a*, 53.  
 3. *a*, 128  
 9: 1....125. 1  
 8....94. *b*

## OBADIAH.

- ver. 4....\$158. 3  
 9....183. *a*  
 11....45. 2, 106. *a*  
 13....105. *b*  
 16....156. 4

## JONAH.

- 1: 5....\$114  
 2: 1....125. 2  
 10....61. 6. *a*  
 3: 3....254. 5  
 4: 11....22. *b*

## MICAH.

- 1: 7....\$92. *c*  
 9....275. 1. *a*  
 10....53. 3. *a*, 96. *b*  
 15....164. 2  
 16....89 (f. s. & m. pl.)  
 2: 3....274. 2. *e*  
 4....141. 2  
 6....275. 1. *a*  
 7....229. 4. *a*  
 8....88 (pl.)  
 12....92. *d*, 246.  
 2. *a*  
 3: 12....199. *a*, 245. 4  
 4: 6....151. 2  
 8....111. 2. *b*  
 10....158. 2  
 10, 13....157. 2  
 5: 2....262. 1  
 6: 10....57. 2 (1)  
 13....139. 3  
 7: 4....260. 2 (2),  
 260. 2 (2) *c*  
 10....35. 2

## NAHUM.

- 1: 3....\$13. *a*, 215.  
 1. *c*  
 4....150. 2 (p.  
 182)  
 12....140. 2  
 13....220. 1. *b*  
 2: 4....220. 2. *c*

- 2: 9....\$89 (f. s. & m. pl.) 220. 1. *a*  
 14....220. 2. *c*  
 3: 5....114  
 7....93. *a*  
 8....147. 4  
 11....112. 3  
 17....24. *b*, 142.  
 1, 199. *c*

## HABAKKUK.

- 1: 8....\$100. 2. *a*  
 (2) bis  
 10....197. *b*, 265. *a*  
 11....73. 1, 249.  
 2. *a*  
 12....104. *j*  
 13....126. 1  
 15....112. 2  
 16....197. *b*  
 2: 1, 2....265. *a*  
 7....161. 2  
 17....104. *g*, 141. 3  
 19....254. 6. *b*  
 3: 6....99. 3. *a*  
 8....256. *b*  
 9....282. *b*  
 10....220. 2. *c*  
 16....140. 1  
 19....47

## ZEPHANIAH.

- 1: 2....\$282. *a*  
 17....100. 2. *a* (1)  
 2: 4....126. 2  
 9....220. 1. *c*  
 14....229. 4. *b*  
 15....39. 4. *a*  
 3: 9....274. 2. *e*  
 11....125. 2  
 14....89 (f. s. & m. pl.), 111. 3. *a*  
 18....149. 1  
 19....198, 246. 3. *a*

## HAGGAI.

- 1: 4....\$230. 3, 249.  
 1. *b*

## ZECHARIAH.

- 1: 9....\$75. 1  
 17....157. 3  
 2: 8....73. 2. *a*  
 3: 1....106. *a*  
 7....94. *e*, 151. 1  
 9....203. 5. *a*  
 4: 5....258. 2  
 7....246. 3. *a*,  
 249. 1. *c*  
 10....156. 2  
 12....24. *b*  
 5: 4....156. 4  
 11....160. 5  
 6: 7....96. *b*  
 7: 1....252. 2. *b*  
 3....199. *e*  
 5....102. 2, 104.  
 1, 252. 2. *b*, 273.  
 3. *a*

7: 9....\$ 89 (f. s. & m. pl.)	11: 5....\$ 57. 2 (3) a, 111. 2. c, 234. c	MALACHI.	3: 19....\$ 119. 1
14....45. 5, 60.	7....223. 1. a	1: 6....\$ 263. 3	20....156. 2
3. c, 92. e	8....119. 1	7....106. a, 127.	
8: 2....271. 3	10....140. 5	2	MATTHEW.
14, 15....139. 1	17....61. 6. a	11....95. a	26: 73....\$ 51. 4. a
17....111. 2. e	12: 11....55. 2. a	13....24. a, 75. 1	
9: 5....35. 2	13: 4....166. 2	14....54. 1, 205.	
10: 6....151. 3	14: 2....45. 2, 91. c	b	ROMANS
11: 4....254. 6	5....199. c	2: 14....86. b (2 m.)	3: 20....\$ 256. c
	10....156. 3	3: 9....140. 2	

# INDEX III

## HEBREW WORDS ADDUCED OR REMARKED UPON.

Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

אֲמַצְכֶּם 104. <i>h</i>	אֲבוֹתֵיהֶם 220. 2. <i>a</i>	אֲבִנְטָה 221. 3. <i>a</i>
אֵב 68. <i>b</i> , 200. <i>a</i> , 215. 1. <i>e</i> , 220. 1. <i>c</i>	אֲבוֹתָם 220. 2. <i>a</i>	אֲבִרָה 94. <i>b</i>
אֵבֶד 78. 2, 110. 3	אֲבֹתָיִם 53. 1. <i>a</i>	אֲנִי־לִי 94. <i>a</i> , 119. 1
אֵבֶד 215. 1. <i>b</i>	אֲבִי (בֹּא) 164. 2	אֲנִי 99. 3
אֵבֶד 92. <i>d</i>	אֲבִי 61. 6. <i>a</i>	אֲנִי־ר 99. 3
אֵבֶד 92. <i>c</i>	אֲבִיב 185. 2. <i>a</i>	אֲנִי 207. 2. <i>a</i>
אֵבֶדָה 216. 1. <i>b</i>	אֲבִיָּה 111. 2. <i>d</i>	אֲנִי 200. <i>a</i>
אֵבֶדוֹן 193. 2	אֲבִי הַעֲזָרִי 246. 3. <i>b</i>	אֲנִי־אֵלִים 53. 1. <i>a</i>
אֵבֶדָה 53. 2. <i>a</i> , 111. 2. <i>c</i>	אֲבִיֹן 193. 1	אֲנִי־ר 99. 3. <i>b</i>
אֵבֶדָן 22. <i>a</i> , 193. 2	אֲבִיכֶם 220. 1. <i>b</i>	אֲנִי־ר 207. 1. <i>e</i> , 211
אֵבֶדָם 112. 1	אֲבִל 84. 3. <i>a</i> (2)	אֲנִי־ר 99. 3
אֵבֶה 110. 3	אֲבִל 185. 2. <i>b</i> , 215. 1. <i>b</i>	אֲנִי־ר 99. 3
אֵבִיא 86. <i>b</i> (3 pl.)	אֲבִל (pr. n.) 215. 1. <i>b</i>	אֲנִי־ר 60. 3. <i>b</i> (1), 197. <i>d</i>
אֵבִי 240. 1	אֲבִלִי 216. 1. <i>b</i>	אֲדוֹן 231. 3. <i>a</i>
אֵבִים 60. 3. <i>c</i> , 216. 1. <i>b</i>	אֲבִן 197. <i>b</i> , 200. <i>b</i>	אֲדִירִים 11. 1. <i>b</i>
אֵבִוּסִים 112. 1	אֲבִן 183. <i>b</i>	אֲדָם 112. 5. <i>a</i>
	אֲבִנְט 183. <i>c</i>	אֲדָם 185. 2. <i>b</i> , 207. 2. <i>c</i>
	אֲבִנְטִים 207. 1. <i>a</i>	אֲדָמָה 188



- אַרְמִיָּה 207. 1. *e*  
 אַרְמִיָּה 205  
 אַרְמִיָּה 201. 1  
 אַרְמִי 60. 3. *b* (1)  
 אַרְנִי 199. *c*, 201. 2,  
 231. 3. *a*  
 אַרְנִי 234. *c*  
 אַרְנִי 234. *c*  
 אַרְנִי בָּם 21. 1  
 אַרְנִים 201. 2  
 אַרְקָם, אַרְקָם 141. 3  
 אַרְר 112. 5. *a*  
 אַרְרָלִים 53. 1. *a*  
 אַרְרָם 11. 1. *h*  
 אַרְרָשׁ 91. *c*  
 אַרְרָשׁ 53. 1. *a*, 91. *b*, 119. 1  
 אַרְרָב 82. 1. *a* (2), 110.  
 3, 112. 5. *c*  
 אַרְרָב 119. 1  
 אַרְרָב 53. 2. *a*, 111. 2. 3  
 אַרְרָבָה 87, 119. 3  
 אַרְרָבָה 118. 3  
 אַרְרָבָה 119. 4  
 אַרְרָבָה הַבִּי 43. *b*, 92. *a*,  
 122. 1  
 אַרְרָבִים 201. 1  
 אַרְרָבָה 101. 3. *a*, 104. *h*,  
 119. 1  
 אַרְרָבָם 221. 3. *a*  
 אַרְרָבָם 119. 3  
 אַרְרָבָהּ 104. *i*  
 אַרְרָבָהּ 61. 6. *a*  
 אַרְרָבָהּ 104. *c*  
 אַרְרָה 240. 1  
 אַרְרָה 99. 3. *a*  
 אַרְרָה 61. 2. *a*, 184. *b*,  
 208. 3. *b*  
 אַרְרָה 220. 1. *b*  
 אַרְרָה 200. *c*  
 אַרְרָה 216. 2. *b*  
 אַרְרָה 60. 3. *c*  
 אַרְרָה 200. *c*  
 אַרְרָה 172. 3  
 אַרְרָה 239. 1, 283. 2. *a*  
 אַרְרָה 200. *a*  
 אַרְרָה 105. *b*  
 אַרְרָה 149. 2  
 אַרְרָה 240. 1  
 אַרְרָה 186. 2  
 אַרְרָה 194. 2  
 אַרְרָה 194. 2  
 אַרְרָה 57. 2 (2) *a*, 111.  
 2. *d*  
 אַרְרָה 149. 2  
 אַרְרָה 207. 2. *b*, 215.  
 1. *a*  
 אַרְרָה 111. 2. *b*  
 אַרְרָה 63. 2. *a*  
 אַרְרָה 186. 2. *c*  
 אַרְרָה 13. *a*  
 אַרְרָה 208. 3. *c*  
 אַרְרָה 149. 2  
 אַרְרָה 56. 3  
 אַרְרָה 207. 2. *a*  
 אַרְרָה 200. *a*, 216. 1  
 אַרְרָה 111. 2. *d*  
 אַרְרָה (v.) 82. 1. *c* (3),  
 156. 2  
 אַרְרָה (n.) 197. *b*  
 אַרְרָה 220. 1. *b*  
 אַרְרָה 157. 2  
 אַרְרָה 149. 2  
 אַרְרָה 149. 2  
 אַרְרָה 197. *b*, 200. *a*  
 אַרְרָה 149. 2  
 אַרְרָה 220. 2. *a*  
 אַרְרָה 235. 1  
 אַרְרָה 60. 3. *c*, 184. *b*,  
 216. 1. *b*  
 אַרְרָה 53. 2. *a*, 111. 2. *c*  
 אַרְרָה 189  
 אַרְרָה 104. *c*  
 אַרְרָה 86. *b*  
 אַרְרָה 35. 1  
 אַרְרָה 197. *a*, 217, 221. 5  
 אַרְרָה 189  
 אַרְרָה 221. 4  
 אַרְרָה 203. 1  
 אַרְרָה 221. 4  
 אַרְרָה 220. 1. *b*  
 אַרְרָה 53. 1. *a*  
 אַרְרָה 112. 5. *c*  
 אַרְרָה 60. 3. *b* (1),  
 92. *e*  
 אַרְרָה 53. 1. *a*, 183. *c*  
 אַרְרָה (n.) 68. *b*, 197. *a*,  
 207. 2. *b*, 215. 1. *e*,  
 220. 1. *c*  
 אַרְרָה (int.) 240. 1  
 אַרְרָה 223. 1, 248. *a*,  
 250. 1.  
 אַרְרָה 223. 1. *a*

- אָהוּז 189  
 אָהוּז 90 pass.  
 אָהוּז 205. c, 209. 3  
 אָהוּז 34, 110. 3, 118. 2  
 אָהוּז 34, 172. 4  
 אָהוּז, אָהוּז 112. 1  
 אָהוּז 60. 3. b(2), 119. 4  
 אָהוּז 60. 3. b(2), 120. 1  
 אָהוּז 97. 2. a  
 אָהוּז 104. i  
 אָהוּז 61. 6. a  
 אָהוּז 220. 2. a  
 אָהוּז 60. 1. a  
 אָהוּז 140. 3  
 אָהוּז 237. 1, 238. 1  
 אָהוּז 210. e  
 אָהוּז 60. 4, 111. 2. b  
 אָהוּז 60. 3. b(2), 121. 2  
 אָהוּז 193. 1  
 אָהוּז 238. 1. a  
 אָהוּז 198. a (4)  
 אָהוּז 99. 3. b  
 אָהוּז 195. 2  
 אָהוּז 195. 2  
 אָהוּז 54. 2, 205. b, 223.  
 1. a  
 אָהוּז 223. 1. a  
 אָהוּז 175. 3  
 אָהוּז 216. 1. b  
 אָהוּז 112. 5. a  
 אָהוּז 112. 5. a, 125. 3  
 אָהוּז 61. 6, 236  
 אָהוּז (n.) 184. b  
 אָהוּז (int.) 240. 1  
 אָהוּז 156. 1  
 אָהוּז 61. 6  
 אָהוּז 99. 3. b  
 אָהוּז 75. 2  
 אָהוּז 51. 2  
 אָהוּז 208. 3. c  
 אָהוּז 183. b  
 אָהוּז 60. 3. b (1)  
 אָהוּז 75. 2  
 אָהוּז 150. 2  
 אָהוּז 151. 1  
 אָהוּז 200. c  
 אָהוּז 207. 2. c  
 אָהוּז 200. c  
 אָהוּז 61. 6. a  
 אָהוּז 236, 258. 3. b  
 אָהוּז 150. 1  
 אָהוּז 207. 2, 243. 2. a  
 אָהוּז 193. 2. a  
 אָהוּז 57. 2 (1)  
 אָהוּז 11. 1. b  
 אָהוּז 140. 1  
 אָהוּז 189, 210. c  
 אָהוּז (adv.) 235. 2 (2)  
 אָהוּז (v.) 175. 3  
 אָהוּז 91. c  
 אָהוּז 175. 3  
 אָהוּז 189  
 אָהוּז 189  
 אָהוּז 194. 2  
 אָהוּז 198. a (4)  
 אָהוּז 119. 1  
 אָהוּז 110. 3  
 אָהוּז 112. 1  
 אָהוּז 174. 4  
 אָהוּז 111. 2. b  
 אָהוּז 99. 3. a  
 אָהוּז 104. d  
 אָהוּז (נֶה) 63. 1. b,  
 174. 4  
 אָהוּז 106. a  
 אָהוּז 106. a  
 אָהוּז 104. i  
 אָהוּז 104. i  
 אָהוּז 65. a  
 אָהוּז 104. i  
 אָהוּז 112. 1  
 אָהוּז 104. i  
 אָהוּז 99. 3. b  
 אָהוּז 99. 3. b  
 אָהוּז 140. 3  
 אָהוּז 187. 1. a  
 אָהוּז 24. b  
 אָהוּז 140. 1  
 אָהוּז 16. 3. b, 105. d  
 אָהוּז 88  
 אָהוּז 235. 1, 264  
 אָהוּז (pron.) 58. 1, 73. 1  
 אָהוּז (n.) 186. 2. c  
 אָהוּז 237. 1, 238. 1  
 אָהוּז 229. 1. a  
 אָהוּז 14. a, 51. 4  
 אָהוּז 216. 1. a  
 אָהוּז 200. b  
 אָהוּז 58. 1, 61. 6, 73. 1  
 אָהוּז 234. c  
 אָהוּז 11. 1. b  
 אָהוּז 201. 2, 231. 3. a

- אֱלֹהֵימוֹ 220. 2. *c*  
 וְאֱלֹהֵינוּ 234. *c*  
 אֱלֹהִים 11. 1. *b*  
 אֱלֹת (v.) 172. 2  
 אֱלִי 238. 1. *a*  
 אֱלִיהֶמָּה 220. 2. *c*  
 אֱלִיל 184  
 וְאֵלֶךְ 99. 3  
 אֵלֶכָה אֵלֶכָה 45. 5. *a*  
 אֵלְלִי 20. 2, 240. 1  
 אֵלִם 187. 1. *b*  
 אֱלֻמִּנִים 51. 4  
 אֱלֻמָּה 200. *c*  
 אֱלֻמוֹדֶד 229. 1. *a*  
 אֱלֻמוֹל 237. 2 (1)  
 אֱלֻמֶּן 193. 1  
 אֱלֻמִּנֹת 198. *a* (4),  
 199. *d*, 200. *b*  
 אֱלֻעֶבֶר 237. 2 (2)  
 אֵלֶף 84. 3. *a* (2), 112.  
 5. *a*  
 אֵלֶף 226  
 אֵלְפִי 250. 2 (2) *a*  
 אֵלְפִיכֶם 250. 2. (2) *a*  
 אֵלְפִים 203. 4, 226  
 אֵלְקוֹם 229. 1. *a*  
 אֵלְתִּי 221. 2. *b*  
 אֵם 68. *b*, 197. *a*  
 אִם 239. 1, 283  
 אִמָּאסֶאך 11. 1. *a*  
 אִמָּאסֶאךָ 104. *b*  
 אִמָּה 53. 3. *b*, 211. *a*  
 אִמָּה 198. *c*  
 אִמָּה 200. *c*  
 אִמּוֹן 184. *b*  
 אִמּוֹנָה 60. 3. *b* (1),  
 201. 1. *a*  
 אִמּוֹנִים 201. 1. *a*  
 אִמִּלֵּם 105. *a*  
 רְאִמִּלְטָה 99. 3  
 אִמִּלֵּל 187. 1. *d*  
 אִמִּלֵּל 92. *a*, 115  
 אִמִּלֵּל אֲנִי 42  
 אִמִּלִּים 210. *c*  
 אִמְנֶם 235. 2 (1)  
 אִמְנֶם 235. 2 (1)  
 אִמִּץ 79. 2, 84. 3. *a* (2)  
 אִמִּץ 112. 1  
 אִמֵּר 110. 3, 125. 3  
 אִמֵּר 65  
 אִמֵּר 86. *b* (3 pl.)  
 אִמֵּר 208. 3  
 אִמֵּר 60. 3. *b* (1), 112. 1  
 אִמֵּר 60. 3. *b* (1)  
 אִמֵּרָה 208. 3  
 אִמֵּרָה 60. 3. *b* (1)  
 אִמֵּרְכֶם 106. *a*, 127. 2  
 אִמֵּרָתִי 127. 2  
 וְאִמֵּרָתִי 33. 4  
 אִמִּשָּׁה 157. 3  
 אִמָּת 60. 3. *b* (1), 205. *b*  
 אִמָּתוֹ 60. 3. *b* (1), 221.  
 2. *a*  
 וְאִמָּתִתְהוּ 99. 3. *b*  
 אִנְהִיגָה 101. 3. *a*  
 אִנְהִי וְאִנְהִי 63. 1. *c*  
 אִנִּי 71. *a* (1)  
 אִנִּי 46  
 אִנְיָה 131. 1  
 אִנִּישׁ 184  
 אִנִּי 197. *b*  
 אִנִּי 71  
 אִנִּי 65, 71. *a* (1)  
 אִנִּי 65. *b*  
 אִנְיָה 198. *b*  
 אִנְכִּי 71  
 אִנֶּן 141. 3 (p. 175)  
 אִנֶּה 84. 3. *a* (2)  
 אִנֶּק 112. 1  
 אִנֶּק 50. 1  
 אִנְשִׁים 207. 2. *e*  
 אִסְרָה 185. 2. *a*  
 אִסְלֹוח־ 125. 1  
 רְאִסְעִרִם 60. 3. *c*, 92. *e*  
 אִסְה 110. 3, 112. 5. *c*,  
 115, 151. 2  
 אִסְה 112. 1  
 אִסְפָּה 111. 3. *a*, 112. 1  
 אִסְפָּה 151. 2  
 אִסְפִּי 89 (f. s.)  
 אִסְפָּה 151. 2  
 אִסְפָּסָה 188  
 אִסְפָּתוֹ 104. *j*  
 אִסֶּק 53. 3. *b*, 88 (1 *c*)  
 אִסֵּר 112. 5. *b*  
 אִסֵּר 60. 3. *c*  
 אִסֵּר 60. 3. *c*  
 אִסְרִי 61. 6. *a*  
 אִסְרִים 105. *d*  
 וְאִסְרִיד, וְאִסְרִיד 160. 3  
 וְאִעֵל 172. 4, 175. 3  
 וְאִעֵן 172. 4

- |  |  |  |
|--|--|--|
| אֶעֱנָה 113. 1                         | אֶקֶים 56. 3                               | אֶרֶךְ 216. 1. <i>e</i>                  |
| אֶעֱנָה 57. 2 (2) <i>a</i>             | אֶקֶם 99. 3. <i>a</i>                      | אֶרְמוֹן 200. <i>a</i>                   |
| אֶעֱשֶׂה 172. 4                        | אֶקְרָא 63. 1. <i>c</i> , 97. 1.           | אֶרְמִי 194. 1                           |
| אֶעֱשֶׂה 172. 4                        | <i>b</i> , 164. 5                          | אֶרְמִית 235. 3 (3)                      |
| אֶעֱשֶׂר 57. 2 (3) <i>a</i> ,          | אֶרְאֶה 99. 3. <i>a</i> , 172. 4           | אֶרְמִיָּהוּ 56. 1, 105. <i>b</i>        |
| 111. 2. <i>c</i> , 234. <i>c</i>       | אֶרְאֶה 172. 4                             | אֶרְמִנוֹת 216. 1. <i>c</i>              |
| אֶה (n.) 184. <i>b</i> , 207. 2        | אֶרְאֶלֶם 24. <i>a</i>                     | אֶרְנָבֶת 197. <i>c</i>                  |
| אֶה (conj.) 239. 1                     | אֶרְבֶּה 175. 3                            | אֶרֶץ 51. 3, 63. 2. <i>a</i> ,           |
| אֶפְיָהוּ 104. <i>f</i> , 172. 3       | אֶרְבֶּם 22. <i>a</i>                      | 197. <i>b</i>                            |
| אֶפֶד 112. 5. <i>a</i>                 | אֶרְבֶּעָה 207. 2. <i>a</i> , 214.         | אֶרֶץ 65                                 |
| אֶפֶה 110. 3                           | 1. <i>b</i> , 223. 1                       | אֶרְצָה 61. 6. <i>a</i> , 219. 1         |
| אֶפֹּי 112. 1                          | אֶרְבָּעִים 225. 1                         | אֶרְצָה גִּשָּׁן 22. <i>b</i>            |
| אֶפִּים 203. 1                         | אֶרְבַּעַתִּים 223. 1                      | אֶרְצָה כְּנָעַן 22. <i>b</i>            |
| אֶפִּיתָ 100. 2. <i>a</i> (1)          | אֶרְבַּעַתָּם 250. 2 (2) <i>a</i>          | אֶרֶר 141. 1 (p. 175)                    |
| אֶה כִּי 239. 2 (1)                    | אֶרְנָן 51. 4                              | אֶרֶשׁ 119. 1                            |
| אֶפְלָה 198. <i>a</i> (2), 216.        | אֶרְנָמָן 51. 4, 195. 2                    | אֶשְׁמְאִילָה 180. <i>a</i>              |
| 1. <i>b</i>                            | אֶרְהֶ־ 141. 1                             | אֶשׁ 197. <i>b</i> , 201. 1              |
| אֶפְןָ 172. 4                          | אֶרְהֶ־לִּי 19. 2                          | אֶשׁ 57. 2 (1)                           |
| אֶפֶס 235. 3 (1)                       | אֶרְוֶה 208. 3. <i>b</i>                   | אֶשְׁאֲלָה 101. 3. <i>a</i>              |
| אֶפְשָׁעָה 127. 3                      | אֶרְוֶם 82. 5. <i>a</i>                    | אֶשְׁבֹּ 99. 3. <i>a</i>                 |
| אֶפֶת 173. 3                           | אֶרְוֶמָּה 104. <i>h</i>                   | אֶשְׁדּוּדִית 210. <i>d</i>              |
| אֶצָּאָה 164. 5                        | אֶרֹן 197. <i>b</i>                        | אֶשְׁדֵּת 216. 2. <i>a</i>               |
| אֶצְבַּע 183. <i>c</i> , 197. <i>a</i> | אֶרֹר 139. 2                               | אֶשֶׁה 200. <i>b</i> , <i>e</i> , 207. 2 |
| אֶצְבָּעוֹת 207. 2. <i>a</i>           | אֶרְוֹתִי 141. 2                           | אֶשׁוּר 197. <i>a</i>                    |
| אֶצֹּר 174. 4                          | אֶרֶת 197. <i>b</i> , 200. <i>a</i> ,      | אֶשְׁחַקֶּם 118. 3                       |
| אֶצּוּרָה 105. <i>d</i>                | 208. 3. <i>b</i>                           | אֶשִׁישָׁה 200 <i>c</i>                  |
| אֶצֵּל 237. 1                          | אֶרֶת 198                                  | אֶשְׁכִּים 94. <i>b</i>                  |
| אֶצֶר 50. 3                            | אֶרְחָה 198                                | אֶשְׁכֵּל 200. <i>a</i> , 210. <i>e</i>  |
| אֶצְרָה 101. 3. <i>a</i>               | אֶרְחִיזוּ 60. 3. <i>c</i>                 | אֶשְׁכָּלוֹת 216. 1. <i>c</i>            |
| אֶצְרָנָה 105. <i>d</i>                | אֶרִי 200. <i>c</i> . 208. 3. <i>d</i>     | אֶשְׁכָּלוֹת 216. 1. <i>c</i>            |
| אֶקְבָּצֵן 105. <i>b</i>               | אֶרִינָה 56. 3. <i>a</i> , 168. <i>a</i> , | אֶשְׁלַח 60. 2. <i>a</i>                 |
| אֶקִּים 99. 3. <i>a</i>                | 174. 4                                     | אֶשְׁלַח־ 60. 2. <i>a</i>                |
| אֶקוּמִם 56. 3                         | אֶרֶךְ 79. 2, 118. 1                       | אֶשְׁלַח־ 126. 1                         |
| אֶקִּים 99. 3. <i>a</i>                | אֶרֶךְ 185. 2. <i>b</i> , 207. 2. <i>c</i> | אֶשְׁלִיךְ 99. 3                         |

- נֶאֱשְׁלִיכָה 99. 3  
 אָשֶׁם 82. 1. *a* (2), 112. 5. *a*  
 נֶאֱשְׁמִיד 99. 3  
 אֲשָׁמֶן 189  
 נֶאֱשְׁמָעָה 98. 1. *a*  
 אֲשַׁמְרָה 97. 1  
 אֲשַׁנֵּב 183. *c*, 221. 6. *a*  
 אֲשַׁעָה 172. 3  
 אֲשַׁפֵּט 91. *c*  
 אֲשַׁפֹּת 207. 2. *c*  
 אֲשַׁקָה 98. 1. *a*  
 נֶאֱשַׁקָה 175. 3  
 אֲשַׁקֹּטָה 98. 1. *a*  
 נֶאֱשַׁקֹּלָה 98. 1. *a*  
 נֶאֱשַׁקֶלָה 98. 1. *a*  
 אֲשֶׁר 74, 285  
 אֲשֶׁר (conj.) 239. 1  
 אֲשֶׁרָה 200. *c*  
 אֲשֶׁרִי 221. 5. *d*  
 אֲשֶׁרִיךָ 220. 2. *c*  
 אֲשֶׁרִיךָ 221. 5. *d*  
 אֲשֶׁת 205, 214. 1. *b*  
 נֶאֱשֶׁת 172. 4  
 אֲשֶׁת־וֹלָלָה 96. *a*  
 אֲשֶׁת־עֵשׂ 141. 6  
 אֵת (n.) 207. 2. *e*  
 אֵת, אֵת 58. 2. *a*, 238. 2, 270  
 אֵת־ 43. *a*  
 אֵת 43. *a*  
 אֵת (prep.) 237. 1, 238. 2  
 אֵת־ 61. 5  
 אֵת, אֵת 71. *a* (2)  
 אֵת 71. *a* (2)  
 אֵתָא 177. 3  
 אֵתָה 11. 1. *a*  
 אֵתָה 71  
 אֵתָה, אֵתָה 71. *a* (2)  
 אֵתֹן 197. *a*, *c*  
 אֵת־חֶבֶר 96. *a*  
 אֵתִי 71. *a* (2)  
 אֵתִי 61. 5  
 אֵתִיר 112. 1, 172. 1  
 אֵתִיקִיָּהָא 220. 2. *c*  
 אֵתֶנָּה 65. *a*  
 אֵתְכָה 65. *a*  
 אֵת־מֹל 53. 1. *a*, 183. *c*  
 אֵתֶן 210. *c*  
 אֵתֶן, אֵתֶן 71. *a* (2)  
 אֵתְנָה, אֵתְנָה 71. *a* (2)  
 אֵתְנִי 177. 3  
 אֵתְנֶן 207. 2. *b*  
 אֵתְנֶנָּה 220. 1. *b*, 221. 6  
 אֵתְקֶנָּה 105. *b*  
 בְּ 231. 1, 233, 267. *b*, 272. 2. *b*  
 בֹּא 157. 2  
 בָּאָה 34  
 בָּאָה 34  
 בָּאָה וּבָאָה 156. 4  
 בָּאָה־לִים 229. 4. *b*  
 בָּאוּ 156. 2  
 בָּאוּ (pret.) 156. 2  
 וּבָאוּ 156. 4  
 בָּאֲזָקִים 57. 2 (2) *a*  
 בָּאִי 216. 1. *a*  
 בָּאֲסַפְכֶם 22. *a*  
 בָּאֵר 121. 1  
 בָּאֵר 60. 3. *c*, 197. *a*  
 בָּאֵשׁ 60. 3. *c*  
 וּבָאֵת, וּבָאֵת 16. 1  
 וּבָאֵת, וּבָאֵת 100. 2. *a* (1)  
 בָּבֶל 57. 1, 187. 1. *e*  
 בָּבֶלִי 237. 2 (4)  
 בָּנֵד 84. 3. *a* (3)  
 בָּנֵד 90  
 בָּנֵד 22. *a*, 197. *b*, 200. *c*, 221. 5. *a*  
 בָּנֵד 87  
 בָּנֵדָה 207. 1. *a*  
 בָּנֵדָה 86. *b* (2 m.)  
 בָּנֵד 87, 210. *a*  
 בָּנֵל 237. 2 (2)  
 בָּדָבֶר 61. 1  
 בָּדֶל 80. 2. *a* (3)  
 בָּהֲבֹרָאִם 4. *a*  
 בָּהִי 57. 2 (4), 184. *b*  
 בָּהִיּוֹת 177. 1  
 בָּהֲכִינֹן 245. 5. *b*  
 בָּהֲכַשְׁלָם 91. *b*  
 בָּהֶל 121. 1  
 בָּהֶמָה 216. 2  
 בָּהֶמוֹת 201. 2  
 בָּהֶן 61. 2. *a*, 184. *a*, 197. *a*, 208. 3. *b*  
 בָּהֶרֶג 113. 1, 2  
 בָּהֶשְׁמָה 140. 6  
 בֹּא 79. 1, 157. 1

- בּוֹאֲנָה 104. *g*  
 בּוֹגֵד 90  
 בּוֹדָאם 57. 2 (3) *a*,  
 164. 3  
 בּוֹכֶיָה 209. 1. *a*  
 בּוֹל 53. 2. *a*, 184. *b*  
 בּוֹסִים 156. 2  
 בּוֹקֵר 186. 2. *a*  
 בּוֹר 139. 2  
 בּוֹר 200. *a*  
 בּוֹרְאִיָּה 201. 2  
 בּוֹשׁ 82. 1. *a* (3), 156.  
 2, 157. 1, 2.  
 בּוֹשִׁים 156. 2  
 בּוֹשְׁסָכָם 92. *b*, 161. 3  
 בּוֹז (n.) 207. 2. *a*  
 בּוֹז (from בּוֹז) 156. 2  
 בּוֹז 139. 2  
 בּוֹזָאוּ 139. 3  
 בּוֹזְנוֹ 141. 2  
 בּוֹזֵז 141. 1 (p. 175)  
 בּוֹזְזִנוּ 139. 1  
 בּוֹחוֹן 185. 2. *c*  
 בּוֹחוֹר 210. *a*  
 בּוֹחוּרִים 60. 3. *c*  
 בּוֹחֻטָּאָה 27  
 בּוֹחִיר 185. 2  
 בּוֹחֵן 50. 1  
 בּוֹחֵן 121. 1  
 בּוֹחֵר 50. 1  
 בּוֹחֵר בְּחֵיָהֶם 43. *b*  
 בּוֹחֵרִי 19. 2  
 בּוֹחֵרִים 201. 1. *b*  
 בּוֹטוּחַ 90. *pass.*  
 בָּטַח 184. *b*  
 בָּטַח 126. 1  
 בָּטַחוֹן 193. 2  
 בָּטָן 197. *a*  
 בָּטָנוֹם 208. 3. *a*  
 בָּטָרָם 239. 2 (3), 263.  
 1. *b*  
 בִּי (for בָּעִי) 53. 3. *a*,  
 240. 2  
 בִּיד 237. 2 (2)  
 בִּיד 16. 2. *a*  
 בִּיהוּדָה 57. 2 (2)  
 בִּין 158. 2, 3  
 בִּין 237. 1, 238. 1  
 וּבִינָיָה 4. *a*  
 בִּינָתִי 158. 1  
 בִּינְעָקָב 16. 2. *a*  
 בִּינָצִים 200. *b*  
 בִּיקְרוּתִיָּה 14. *a*, 24. *b*  
 בִּית 61. 2, 63. 2. *a*,  
 197. *b*, 208. 3. *c*  
 בִּית 57. 2 (5), 62. 1,  
 216. 1. *d*  
 בִּית־הַלְחָמִי 246. 3. *b*  
 בִּית־הַשְּׁמִשִּׁי 246. 3. *b*  
 בִּיתָהּ 65  
 בִּתָּהּ 65. *a*  
 בִּתָּהּ 184. *b*  
 בִּכּוֹ 172. 2  
 בִּכּוֹ (for בָּעֵכּוֹ ?) 53.  
 3. *a*  
 בִּכּוֹר 50. 1  
 בִּכּוֹר 50. 1  
 בִּכִּי 184. *b*  
 בִּכְשָׁלוֹ 91. *b*, 231. 5. *a*  
 בִּכְתוּב 22. *a*, 101. 2. *b*  
 בִּל 53. 3. *a*  
 בִּלְקָה 198. *a* (3)  
 בִּלְוִאי 56. 4  
 בִּלְטָשְׁאֶצֶר 18. 2. *c*  
 בִּלְיֻמָּה 195. 3  
 בִּלְיַעַל 195. 3  
 בִּלְל 141. 3 (p. 175)  
 בִּלְעַ, בִּלְעַ 126. 1  
 בִּלְעָדִי 237. 2 (4)  
 בִּלְעָנְוִיהָ 127. 2  
 בִּלְתִּי 61. 6. *a*, 237. 1  
 בִּמְאֹד 235. 3 (1)  
 בִּמְהָ 231. 4. *a*  
 בִּמּוֹ 233. *a*  
 בִּמּוֹתִי 13. *a*, 214. 2. *b*  
 בִּמְעִי 45. 4  
 בִּמְעָנָה 45. 3  
 בִּמְקַהֲלוֹת 16. 2. *a*  
 בִּמְתִּי 19. 2, 216. 1. *c*  
 בִּן 51. 3, 185. 2. *d*, 215.  
 1. *b*  
 בִּן־הַיָּמִינִי 246. 3. *b*  
 בִּנְיָה לִיר 35. 1  
 בָּנוּ (from בּוֹא) 164. 2  
 בָּנוּ 34  
 בָּנוּ 34  
 בָּנוּ (suf.) 221. 3. *a*  
 בָּנוּ (parag.) 61. 6. *a*  
 בָּנוֹת 207. 1. *a*.  
 בָּנוֹתֶיהָ (v.) 173. 2  
 בָּנוֹתֵיכֶם 220. 1. *b*  
 בָּנִי 61. 6. *a*, 218

- בָּנִים 207. 1. *a*  
 בְּנִית 86. *b* (1 *c*.)  
 בְּנָה 221. 3. *a*  
 בִּסְעַ 4. *a*  
 בִּנְפֹל 22. *a*, 101. 2. *b*  
 בִּנְתָה 132. 1, 158. 1  
 בִּסְאֶסְאָה 24. *a*  
 בִּסְעָרָה, בִּסְעָרָה 16. 3. *b*  
 בִּעְבוּר 237. 2 (2)  
 בִּעַד 237. 1  
 בִּעְטָה, בִּעְטָה 113. 1. 2  
 בִּעִיר 172. 1  
 בִּעִים 60. 3. *a*  
 בִּעָלִים 201. 2  
 בִּעַר 121. 1  
 בִּעָרָה 196. *c*  
 בִּעָשׂוּר 113. 2  
 בִּעָשָׂא 60. 3. *a*  
 בִּעַת 121. 1  
 בִּצָּאת 199  
 בִּצְאָתוֹ 11. 1. *a*  
 בִּצִיר 185. 2. *a*  
 בִּצֵּעַ 42. *a*  
 בִּצְעִים 125. 1  
 בִּצֵּק 82. 1. *a* (2)  
 בִּצְרָת 207. 1. *d*  
 בִּקַּע 80. 2. *a* (4)  
 בִּקְעִים 125. 2  
 בִּקֵּק 141. 3 (p. 175)  
 בִּקָּר 197. *c*, 201. 1  
 בִּקָּר 50. 1, 208. 3. *b*  
 בִּר 186. 2. *c*  
 בִּרָא 78. 1  
 בִּרָא 166. 3  
 בִּרְאָה 164. 4  
 בִּרְד 185. 2. *b*  
 בִּרְוֶה 92. *d*  
 בִּרְוֶשׁ 51. 1  
 בִּרְוֶת 51. 1  
 בִּרְזֶל 193. 2. *c*  
 בִּרְח 50. 1  
 בִּרְיָח 210. *a*  
 בִּרְיַעַי 194. 2. *a*  
 בִּרְה 80. 2. *a* (1), 80. 2. *a* (2), 120. 3  
 בִּרְה, בִּרְה 119. 1  
 בִּרְה 197. *a*  
 בִּרְכָה 16. 2. *a*  
 בִּרְכָה 216. 1. *b*  
 בִּרְכוּ 60. 3. *a*, 120. 3  
 בִּרְכִי 22. *a*, 216. 2. *a*  
 בִּרְכִיָּהִם 22. *a*  
 בִּרְכִּים 208. 4  
 בִּרְם 139. 2  
 בִּרְקַת 19. 2. *b*, 196. *b*  
 בִּרְר 141. 1 (p. 175)  
 בִּשְׁגָם 74. *a*, 139. 2  
 בִּשְׁוִיבְנִי 102. 3. *a*  
 בִּשְׁל 80. 2. *a* (1)  
 בִּשְׁמִכָה 220. 1. *b*  
 בִּשְׁקָתוֹת 45. 2  
 בִּת 205. *b*  
 בִּתּוֹ 221. 2. *a*  
 בִּתּוֹכְכִי 220. 1. *b*  
 בִּתּוֹלִים 201. 1. *b*  
 בִּתִּי 58. 2  
 בִּתִּים 208. 3. *c*  
 בִּתְכֶם 221. 6  
 נָאָה 22. *b*  
 נָאָה 185. 2. *d*  
 נָאֻלִים 201. 1. *a*  
 נָאֻת 208. 3. *c*  
 נָאֻל 117  
 נָאֻל 116. 4  
 נָאֻלָה 201. 1. *a*  
 נָאֻלָה 119. 3  
 נָאֻלְכֶם 221. 3. *a*  
 נָב 200. *c*  
 נָבִיה 143. *a*  
 נָבִיה־ 215. 1. *c*  
 נָבִיה 185. 2. *b*  
 נָבִיה 184. *b*  
 גִּבְהָא 11. 1. *a*  
 גִּבְהָא 86. *b*  
 גִּבְהָה 125. 2  
 גִּבְהָה 60. 3. *a*  
 גִּבְוָהִים 201. 2  
 גִּבּוֹל 184  
 גִּבּוֹרוֹת 201. 1. *c*  
 גִּבְחַת 198. *a* (3)  
 גִּבִּיעַ 50. 1  
 גִּבּוֹר 187. 1, 215. 1  
 גִּבּוֹרִיהִי 220. 2. *c*  
 גִּבִּי 199. *c*  
 גִּבִּיר 184  
 גִּבֹּל 50. 1  
 גִּבֹּלַת 11. 1. *b*  
 גִּבֶּן 187. 1. *b*  
 גִּבְנוֹן 207. 2. *c*  
 גִּבְנוֹנִים 187. 2. *c*  
 גִּבְעֵל 193. 2. *c*  
 גִּבְר 82. 1. *a* (2)



- גבר 183. *b*, 184. *a*  
גבר 184. *a*  
גבריאל 61. 6. *a*  
גברת 205  
גג 200. *a*  
גדר 141. 3 (p. 175)  
גדול 58. 1, 185. 2. *b*,  
210, 217  
גדול- 215. 1. *c*  
וגדול-כח 13. *a*  
גדי 208. 3. *d*  
גדיה 209. 2. *b*  
גדיי 216. 1. *a*  
גדל 82. 1. *a* (2)  
גדל (v.) 58. 1  
גדל (adj.) 185. 2. *b*  
גדל 58. 1, 184  
גדל- 215. 1. *c*  
גדל, גדל 92. *c*  
גדע 126. 1  
גדר 197. *b*, 216. 1. *e*,  
217  
גדרת 217  
גדרתיו 221. 2. *b*  
גדרתיום 203. 5. *b*  
גוז 50. 3, 68. *b*  
גוזי 157. 1  
גזי 221. 3. *a*  
גזי 220. 1. *c*  
גזיהם 220. 2. *b*  
גזיותיהם 220. 2. *c*  
גזה 221. 3. *a*  
גזל 158. 3  
גזלל 141. 4  
גומץ 186. 2. *b*  
גוע 125. 2, 156. 1  
גור (v.) 179. 2. *a*  
גורל 200. *a*  
גז 139. 2  
גזבר 195. 1  
גזה 68. *b*  
גזז 50. 3, 68. *b*  
גזז 139. 2  
גזי 141. 1  
גזית 50. 3  
גזל 50. 3, 68. *b*  
גזל 216. 1. *e*  
גזר 50. 1, 3, 68. *b*, 84.  
3. *a* (3), 125. 3  
גח 158. 3  
גחון 4. *a*  
גחי 157. 1  
גחי 157. 2, 158. 2  
גחלים 216. 2. *b*  
גחלת 200. *b*, 210. *e*  
גיא 183. *b*, 197. *b*,  
208. 3. *c*  
גיא 216. 1. *d*  
גיח 158. 2, 3  
גיל 158. 2, 3  
גל (לה) 98. 2, 174. 5  
גל, גל (ע"ע) 139. 2  
גלגל 187. 1. *e*, 207. 2. *a*  
גלגל 187. 1. *e*  
גלגל 141. 4  
גלגלת 187. 1. *e*, 207.  
1. *d*, 217  
גלה 11. 1. *a*  
גלה 57. 2 (5), 80. 2. *a*  
(4), 143. *a*, 170  
גלות 216. 1. *a*  
גלח 126. 1  
גלילה 196. *c*  
גלילים 16. 2. *a*  
גליתרי, גליתרי 174. 2  
גללה 139. 1  
גלמורד 195. 1  
גלתה 61. 6  
גמל 197. *c*, 207. 2. *b*  
גמלה 101. 3. *a*  
גמלתהו 104. *i*  
גמלתהו 104. *i*  
גן 197. *b*, 217  
גנב 77. 1  
גנב 187. 1. *a*  
גנב 93. *d*  
גנבה 216. 1. *b*  
גנבתו 104. *i*  
גנבתיו 65. *a*  
גנבתיו 61. 6. *a*  
גנבתם 104. *i*  
גנה 217  
גנוך 139. 2  
גנזים 50. 1  
גע 131. 3  
געז 172. 2  
געז- 125. 2  
געת 131. 4  
גפן 197. *b*. 200. *b*  
גפר 207. 2. *a*  
גרז 50. 3, 68. *b*  
גרזן 193. 2. *b*

- גָּרָן 197. *b*, 200. *a*, 208. 3. *b*  
 גָּרְנָה 219. 1  
 גָּרְנוֹת 216. 2  
 גָּרַר 141. 3 (p. 175)  
 גָּרְשָׁנִי 194. 1  
 גָּרְשָׁתְמוֹ 104. *f*.  
 גָּשׁ, גָּשׁוּ 131. 3  
 גָּשָׁר, גָּשָׁר 131. 3  
 גָּשָׁר 65. *b*  
 גָּשָׁשׁ 141. 1 (p. 175)  
 גָּשָׁת 131. 4  
 גָּשָׁתוֹ 131. 4  
 גָּת 207. 2. *a*  
 גָּאָבָה 87, 119. 3  
 גָּאָג 11. 1. *a*  
 גָּאָג 51. 4  
 גָּבוּרָה 198. *b*, 200. *b*  
 גָּבְלָה 200. *b*, 214. 1. *b*  
 גָּבַק 82. 1. *a* (2)  
 גָּבָקָה 87  
 גָּבַר 10. *a*  
 גָּבַר 210  
 גָּבַר 80. 2. *a* (2)  
 גָּבַר 92. *d*  
 גָּבַר, גָּבַר 92. *c*, 126. 2  
 גָּבַר 65  
 גָּבַר 61. 1, 216. 2  
 גָּבַרָה 65. *a*  
 גָּבַרָה 100. 2. *a* (1)  
 גָּבַרָתִי 86. *b* (2 *f*.)  
 גָּבַרָתִי 61. 6. *a*  
 גָּבַשׁ 183. *b*  
 גָּבָשִׁי 221. 5. *c*  
 גָּג 185. 2. *d*, 198, 217  
 גָּגָה 198, 217  
 גָּדְקָה 219. 1. *b*  
 גָּדַד 207. 1. *f*.  
 גָּדָדִי 216. 1. *a*  
 גָּדָדִים 56. 4, 207. 2. *a*  
 גָּדָדִי 194. 2. *b*  
 גָּדִיג 51. 4  
 גָּדִיד 11. 1. *b*  
 גָּדוֹם 139. 2  
 גָּדוֹר 200. *c*  
 גָּדוֹרֹתֵינוּ 44. *b*  
 גָּדוֹשׁ 158. 3  
 גָּדוֹשִׁי 157. 2  
 גָּדוֹחַ 121. 1  
 גָּדִי 215. 1. *d*  
 גָּדִיג 187. 1. *a*  
 גָּדִיגִים 158. 1  
 גָּדִי 184. *b*  
 גָּדִין 158. 2, 3  
 גָּדִין 187. 1. *a*  
 גָּדִישׁוֹ 158. 3  
 גָּדָא 165. 2  
 גָּדָא 167. 1  
 גָּל 207. 2. *a*  
 גָּלָה 50. 1  
 גָּלּוּתִי 141. 2  
 גָּלִיוֹ 141. 1  
 גָּלָיו 19. 2. *b*  
 גָּלִיּוֹת 209. 2. *a*  
 גָּלִיּוֹת 210. *a*  
 גָּלָת 197. *b*, 199. *d*, 211  
 גָּלָתוֹת 216. 2. *a*  
 גָּלָתִי 216. 2  
 גָּלָתִים 203. 2, 208. 4  
 גָּל 139. 2  
 גָּמִי 57. 2 (4)  
 גָּמָכֶם 58. 2, 221. 1. *a*  
 גָּמָם 141. 3 (p. 175)  
 גָּמָשֶׁק 51. 2  
 גָּמָשֶׁק 195. 1  
 גָּמִי 194. 1  
 גָּמִי 104. *a*  
 גָּע 148. 3  
 גָּע 148. 2  
 גָּעָה 53. 2. *a*, 148. 2  
 גָּעָה, גָּעָה 97. 1. *b*, 148. 3  
 גָּעִי 16. 2. *a*  
 גָּעִי-אֶפֶס 45. 4  
 גָּעָה 50. 1  
 גָּעָת 148. 2  
 גָּעָתִי 148. 2  
 גָּרְבָן 19. 2. *b*, 65. *a*, 200. *a*  
 גָּרְבָנוֹת 19. 2. *b*, 65. *a*  
 גָּרוֹם 193. 2. *c*  
 גָּרִיּוֹשׁ 122. 2, 141. 1  
 גָּרָה 197. *b*, 200. *b*  
 גָּרָה, גָּרָה 65. *a*  
 גָּרְבָּים 203. 3, 208. 4  
 גָּרְבָה 220. 2. *b*  
 גָּרְמָשֶׁק 51. 2, 54. 3  
 גָּרְשָׁנָה 104. *l*  
 גָּשָׁא 196. *d*  
 גָּשָׁא 18. 2. *c*  
 גָּשָׁן (v.) 82. 1. *a* (2)  
 גָּשָׁן (adj.) 185. 2  
 גָּח 200. *b*

- .ה, ה, ה 229, 245  
 ה, ה, ה 230, 283  
 האבדה 112. 3  
 והאבדה 112. 3  
 האבדתי 60. 3. *b* (1)  
 והאבדתי 60. 3. *b* (1)  
 האדם 246. 1. *a*  
 האהלי 246. 2. *a*  
 האזין 80. 2. *b*, 112. 3  
 והאזין 112. 3  
 האזנה 88 (pl. f.)  
 האזניחו 94. *a*, 180. *a*  
 והאזנה 112. 3  
 האח 240. 1  
 האחיות 60. 3. *c*  
 האיעזרי 246. 3. *b*  
 האיש 230. 3. *a*  
 והאכלתי 112. 3  
 האכלתם 112. 3  
 האלהים 246. 1. *a*  
 האלף 60. 3. *c*  
 האמור 229. 4. *a*  
 האמר 112. 1  
 האנה 126. 1  
 האספסוף 57. 2 (2) *a*,  
 229. 3. *a*  
 האפרתי 230. 3. *a*  
 הארץ 63. 2. *b*, 229. 4. *b*  
 האתם 230. 3. *a*  
 הב 148. 3  
 הבאיש 151. 3  
 הבאש 119. 1  
 הבאת 166. 1, 167. 2  
 והבאת 100. 2. *a* (1)
- הבאתה 167. 2  
 הבאתו 104. *k*  
 הבאתם 160. 2  
 והבדילתה 100. 2. *a* (2)  
 הבדיל 94. *b*  
 הבה 148. 3, 240. 2  
 הבהבים 188. *b*  
 הברי 148. 3  
 הבוז 140. 4  
 הבוק 140. 4  
 הפטר 94. *d*  
 הברי (from בוא) 164. 2  
 הביא (imp.) 94. *d*  
 והביאה 100. 2. *a* (2)  
 הביאתם 160. 2  
 הביש 179. 2. *a*  
 הבישו 150. 2  
 הבישוה 160. 2  
 הבייתה 219. 1  
 תבל 84. 3. *a* (2), 112.  
 5. *a*  
 תבל 216. 1. *e*  
 תבלהו 111. 3. *a*  
 תבנות 173. 2  
 תבעל 246. 1. *a*  
 תברי: 140. 5  
 תבראך 104. *b*  
 תבראה 164. 4  
 תברי 140. 4, 141. 1  
 תברכה 16. 3. *b*, 230. 2. *a*  
 תבתים 45. 2  
 תגפיה 126. 1  
 תגדר 94. *d*  
 תגדר 95. *c*
- תגדל 94. *a*  
 תגה 112. 5. *a*  
 תגה 18. 2. *c*, 184. *b*  
 תגו 172. 2  
 תגו 92. *b*, 174. 1, 3  
 תגות 216. 1. *a*  
 תגלה, תגלה 175. 1  
 תגלות 173. 2  
 תגלות 175. 1  
 תגלית 175. 1  
 תגלת 172. 1  
 תגעת 127. 1  
 תגבק 82. 5  
 תגברו 246. 2. *a*  
 תגדוש 159. 2  
 תגדמו 141. 3  
 תגדס 207. 2. *a*  
 תגעת 245. 5. *b*  
 תגדף 112. 5. *a*  
 תגדק 140. 5  
 תגדק (pret.) 140. 5  
 תגדק (inf.) 140. 5  
 תגדקות 141. 2  
 תגדר 112. 5. *a*, 125. 3  
 תגדריכה (inf.) 94. *b*  
 תגדשנה 96. *a*  
 תגה 240. 1  
 תגלכיא 245. 5. *b*  
 תגלקיש 245. 5. *b*  
 תגדר 63. 2. *b*, 229. 4. *b*  
 תגדרה 219. 1  
 תגדרותיה 246. 2. *a*  
 תגדרים 63. 1. *a*, 229. 4  
 תגוא 177. 1

- הוא 47, 71. *a* (3)      הוּקַם 153. 1      הַחֲכָמָה 229. 4. *a*  
 הוא 58. 1, 71, 73. 3, 258. 2      הוּקְעָנוּם 60. 3. *a*, 127. 2      הַחֵל 140. 5  
    הוּרַד 57. 2. (2)      הַחֵל 140. 4  
 הוא 30. 2      הוּרְדָּתָנוּ 104. *k*      הַחֵלֹ 140. 4  
 הוּבָא 167. 2      הוּשַׁב 66. 1 (2) *b*      הַחֵלִי 175. 1  
 הוּבָא 167. 2      הוּשְׁבוּתִים 151. 3      הַחֵלְתִּי 141. 2  
 הוּבִישׁ 179. 2. *a*      הוּשֵׁיב 57. 2 (5)      הַחֲמָנִים 229. 3. *a*  
 הוּבְנִים 13. *a*, 208. 3. *a*      הוּשִׁיבִי 61. 6. *a*      הַחֲצִיֹ 246. 2. *a*  
 הוּדַע 150. 5      הוּשַׁע 126. 1      הַחֲרִיב 119. 1  
 הוּהָ 57. 2 (5) *a*, 177. 1      הוּשַׁר 150. 1      הַחֲרִים 119. 1  
 הוּהָ 177. 1      הַחֲבָחִים 24. *b*      הַחֲרָמְתִּי 60. 3. *b* (1)  
 הוּחָדָה 140. 6      הַחֵיל 160. 1      הַחֲרָמְתִּי 60. 3. *b* (1)  
 הוּחַל 140. 6      הַחֵילֹה 141. 3      הַחֲחֵלְשָׁתִּי 112. 3  
 הוּר 240. 1      הַחֲפֹ 54. 2, 4. *a*, 82. 5. *a*      הַחֲחַל 95. *c*  
 הוּרַע 229. 1. *a*      הַחֲכָרְכָם 91. *b*, 106. *a*      הַחֲחֵת 141. 2  
 הוּרָה 177. 1      הַחֲנִית 175. 1      הַחֲחֵתִּי 86. *b* (2 m.),  
    112. 3, 139. 3  
 הוּכָה (inf.) 126. 1      הַחֲזָקָה 173. 2      הַחֲט 175. 4  
 הוּכִיתָ (imp.) 94. *d*      הַחֲחָא 167. 2      הַחֲטָבִי 161. 5  
 הוּלָּחַת 150. 5      הַחֲחָאָה 166. 1      הַחֲטָה 175. 4  
 הוּלִין 151. 1      הַחֲחָה 165. 1      הַחֲטָה 82. 5  
 הוּלֵל 141. 4      הַחֲחָ 63. 1. *a*, 229. 4      הַחֲטָהּ 63. 1. *a*, 121. 3  
 הוּלָּלוּ 93. *b*      הַחֲחָלְתִּי 53. 2. *b*, 63. 1. *a*, 95. *b*      הַחֲטָח 159. 2  
 הוּלָּלוּת 198. *a* (4)      1. *a*, 95. *b*      הַחֲטָלִי 160. 2  
 הוּלָם 90      הַחֲחָדָשִׁים 63. 1. *a*, 229. 4      הַחֲטָתִּי 175. 1  
 הוּנַח 160. 5      הַחֲחָזִיקִי (inf.) 112. 3      הַחֲטָאָה 96. *a*, 166. 5  
 הוּסַד 95. *c*, 150. 5      הַחֲחָקָתִּי 112. 3      הַחֲטָה 53. 2. *a*, 184. *b*  
 הוּסָדָה 27, 104. *e*      הַחֲחָזָקָתִּי 112. 3      הַחֲטָה 71. *a* (3)  
 הוּפִיעַ (imp.) 94. *d*      הַחֲחָזָקָתִּי 112. 3      הַחֲטָתָם 230. 2. *a*  
 הוּצָא 150. 1      הַחֲחָטִי 164. 2      הַחֲטָה 11. 1. *a*  
 הוּצָאָה 167. 2      הַחֲחָטִי 164. 2      הַחֲטָה 50. 1, 77. 3, 112. 5.  
    177. 1, 258. 2  
 הוּצָאָה 16. 1      הַחֲחָ 229. 3. *a*      *a*, 152. 2. *a*, 156. 1,  
 הוּצִיא (imp.?) 94. *d*      הַחֲחָתָם 111. 3. *b*      177. 1, 258. 2  
 הוּצִיתָה 149. 1, 150. 4      הַחֲחָ 63. 1. *a*, 229. 4      הַחֲטָה 86. *b* (3 pl.)  
 הוּצַק 57. 2. (5)

- היה (imp.) 112. 1, 177. 1  
היה (inf.) 177. 1  
והיה 61. 1. *a*, 234. *b*  
והיה 61. 1. *a*, 234. *b*  
והיה 46  
היופך 245. 5. *b*  
היום 245. 3. *b*  
היות 112. 1, 177. 1  
היטב 235. 3 (2)  
היטיב 145. 2  
היטב 230. 2. *b*  
והיית, והיית 16. 1  
הייהם 60. 3. *b* (1),  
112. 1  
והייתם 112. 2, 234. *b*  
היך 51. 2  
היכל 189. *b*, 197. *b*,  
200. *c*, 210. *c*, 216.  
1. *b*  
הילכי 151. 1  
הילול 57. 2 (5)  
הילל 186. 2  
הימיר 11. 1. *b*  
הימשני 150. 1  
היצא 150. 1  
היצלח 65. *b*  
הירדן 246. 1. *a*  
הישר 150. 1  
היה 172. 1  
היחד 246. 3. *a*  
הך 98. 2, 175. 4  
הכבד 94. *b*  
הכבס 96. *a*  
הכה 175. 4  
הכונן 159. 2  
הכיל (ע"ו) 160. 4  
הכיל (האכיל) 111. 2. *c*  
הכינר 160. 2  
הכינר 160. 2  
הכינור 160. 2  
הכינור 160. 2  
הכפר 246. 1. *a*  
הכלמו 95. *a*  
הכלמנום 94. *a*  
הכנר 160. 2  
הכצצקתה 24. *b*, 230.  
2. *a*  
הכר 112. 5. *a*  
הכר 94. *b*  
הכרמל 246. 1. *a*  
הכתנת 24. *b*  
הלאת 172. 1, 175. 1  
הלכן 24. *b*, 230. 2. *a*  
הלכנון 246. 1. *a*  
הלכש 94. *b*  
הלכת 150. 5  
הלר 139. 2  
הלוא-זה 44. *a*  
הלז 58. 1, 73. 2  
הלזה 58. 1, 73. 2  
הלז 58. 1, 73. 2  
הלחם 119. 1  
הלחם 91. *b*  
הליר 150. 2  
הלילה 245. 3. *b*  
הלך 84. 3. *a* (3), 112.  
5. *c*, 115, 151. 1, 179.  
2. *a*  
הלך 151. 1  
הלכו 151. 1  
הלכוא 86. *b* (3 pl.)  
והלכנו: 100. 2. *a* (1)  
והלכת 100. 2. *a* (1)  
הלכת 205  
הלל 137, 141. 4  
הלל 137  
הללו 20. 2, 45. 2  
הללוה 139. 1  
הלם 111. 1  
המ 4. *a*  
הם, המה 61. 6  
המון 197. *b*  
המול 159. 2. *bis*  
המולו 159. 2  
המוראים 177. 3  
המין 150. 2  
המית 160. 4  
והמיתור 14. *a*  
המיתה 160. 2  
המפחה 246. 2. *b*  
המכר 140. 6, 141. 1  
המלח 126. 1  
המלח 80. 2. *b*  
המלחת 127. 1  
המלך 95. *a*  
הממלכות 246. 3. *a*  
המנשה 246. 1. *a*  
הים 140. 4  
המסר 140. 5  
המסיר 62. 2, 175. 1  
המצד: 119. 1  
המעטרכי 104. *c*, 246. 2. *b*

- הַמַּעֲלָה 246. 2. *b*  
 הַמָּצָא 166. 3  
 הַמַּצְיָה 165. 3  
 הַמַּצְפָּה 246. 1. *a*  
 הַמָּר 140. 5  
 הַמָּר 140. 5  
 הַמְרוּתָם 24. *b*  
 הַמְשֹׁל 45. 2, 230. 2  
 הַמְשִׁל 94. *b*  
 הַמָּת 160. 4  
 הַמָּתוֹ, הַמָּתוֹ 160. 5  
 הַמָּתִי 160. 2  
 הַמָּתָם 160. 2  
 הֵן (pron.) 71. *a* (3)  
 הֵן (adv.) 236  
 הַנִּבְאִי 54. 2  
 הַנִּבְאָתוֹ 166. 2  
 הַנִּבְאָתִי 131. 6  
 הַנִּהְיָה 91. *b*, 131. 5  
 הִנֵּה 236, 240. 2  
 הִנֵּה (pron.) 71. *a* (3)  
 הִנֵּה (adv.) 235. 3 (4)  
 הַנִּהְיָה 131. 1  
 הַנִּהְיָה 246. 1. *a*  
 הַנִּהְיָה 189. *b*  
 הַנִּהְיָה 94. *b*  
 הַנִּהְיָתִי 63. 1. *a*, 121. 3, 131. 6  
 הַנִּהְיָה 131. 1  
 הַנִּהְיָתִי 160. 2  
 הַנִּיחַ, הַנִּיחַ 83. *c* (1), 160. 1  
 הַנִּיחָה 160. 5  
 הַנִּיחָתִי 160. 2  
 הַנִּיפְכָם 160. 4  
 הַנִּיקָה 150. 2  
 הַנִּמְצָא 245. 5. *b*  
 הַנִּפְּה 160. 4  
 הַנִּפְּה 160. 2  
 הַנִּצְי 141. 1  
 הַנִּקְה 173. 2  
 הַנִּתְיָה 131. 2  
 הַנִּתְיָה 91. *b*, 131. 5  
 הַנִּתְקָה 131. 2  
 הֵס 240. 1  
 הָסֵב 140. 5  
 הָסֵב 61. 4, 135. 3, 140. 5  
 הָסֵבוֹ 61. 4. *a*, 140. 5  
 הָסֵבִי 61. 4  
 הָסֵבָה 61. 5, 136. 2  
 הָסֵבוֹרִים (הָאֲסֵבוֹרִים) 53. 2. *a*, 111. 2. *c*  
 הָסִירָה 160. 2  
 הָסִירָה 160. 4  
 הָסִית, הָסִית 160. 1  
 הָסֵף 140. 5  
 הָסֵפֶן 94. *b*  
 הָסֵפֶךְ 94. *d*  
 הַסְתַּבֵּל 82. 5  
 הַסְתַּוֵּלֵל 141. 5  
 הַסְתָּר 91. *b*  
 הַעֲבָרָה 63. 3. *b* (2)  
 הַעֲבָדָתִי 112. 3  
 הַעֲבָדָתִי 112. 3  
 הַעֲבִיר (inf. abs.) 94. *b*  
 הַעֲבָרָה 112. 2  
 הַעֲלָה 160. 2  
 הַעֲלָה 141. 1  
 הַעֲלָה 160. 2  
 הַעֲלָתִי 60. 3. *c*  
 הַעֲלָתִי 44. *b*  
 הַעֲלָה, הַעֲלָה 229. 3  
 הַעֲלָה 160. 2  
 הַעֲלָה (v.) 175. 4  
 הַעֲלָה, הַעֲלָה 112. 2  
 הַעֲלָה 60. 3. *b* (2), 112. 2  
 הַעֲלָה 63. 1. *a*  
 הַעֲלָה 245. 5. *b*  
 הַעֲלָתִי 104. *l*  
 הַעֲלָתִי 173. 2  
 הַעֲלָה 63. 2. *b*, 229. 4. *b*  
 הַעֲמִיד 60. 3. *b* (2)  
 הַעֲמִיד 94. *b*  
 הַעֲמִידוֹ 112. 3  
 הַעֲצָה 104. *e*  
 הַעֲרִיף 112. 3  
 הַעֲרִים 229. 4  
 הַעֲרָפָה 246. 2. *a*  
 הַעֲשׂוֹתוֹ 173. 2  
 הַעֲשׂוֹתוֹ 113. 1  
 הַעֲת 18. 2. *c*  
 הַעֲנֹת 187. 2. *a*  
 הַפְּהָה 175. 1  
 הַפְּהָה 175. 4  
 הַפָּח 140. 5  
 הַפָּח 80. 2. *b*  
 הַפִּיצוֹתִי 160. 2  
 הַפִּיר 140. 5  
 הַפָּה 112. 5. *b*  
 הַפָּכִי 61. 6  
 הַפְּכָה 188  
 הַפָּלָה 166. 3

- הַפְּלֹא 165. 2  
הַפְּנוּ 95. *d*  
הַפְּעֵם 245. 3. *b*  
הַפְּקֵד (inf. abs.) 91. *b*  
הַפְּקֵד 93. *a*, 95. *a*  
הַפֵּר 229. 4. *b*  
הַפֵּר 140. 5  
הַפֵּר: 65. *a*, 140. 5  
הַפֵּר 140. 5  
הַפְּרֵד 119. 1  
הַפְּרִיט 100. 2. *a* (1)  
הַפְּרָכֶם 141. 3  
הַפְּרָם 141. 3  
הַפְּרָתָה 141. 2  
הַפְּתַח 126. 1  
הַצְטַדֵּק 82. 5  
הַצְטִיד 80. 2. *b*  
הַצְטִידֵנִי 161. 1  
הַצְטִידוּ 161. 1  
הַצִּיג 145. 2  
הַצִּיקָה 160. 2  
הַצִּלָּה 189. *b*  
הַצִּלָּה 126. 1  
הַצְמִתָּה 86. *b* (2 m.)  
הַצְפִּינוּ 24. *b*  
הַצֵּר 140. 5  
הַצֵּר 140. 5  
הַצִּרוּ וְהַצְרוּתִי 100. 2. *a* (1), 141. 2  
הַקָּאָה 229. 4. *b*  
הַקָּאָה 160. 2  
הַקָּדִישׁ 94. *b*  
הַקָּדֵשׁ 94. *b*  
הַקָּדָשִׁים 229. 4. *b*  
הַקָּהֵל 119. 1  
הַקָּהֵל- 119. 1  
הַקְטִיר 94. *b*  
הַקִּים 160. 4  
הַקִּים 160. 4  
הַקִּים 57. 2 (5), 59, 153. 1  
הַקִּימוֹת 66. 2 (2) *c*  
הַקֵּל 140. 5  
הַקֵּל 140. 5  
הַקֵּם 160. 4  
הַקֵּם, הַקֵּם 160. 5  
הַקְמֵנוּ 66. 2 (2) *c*  
הַקְמָתוֹ 104. *j*  
הַקְצוֹת 94. *b*, 175. 2  
הַקָּרֵב 119. 1  
הַקְשִׁיבָה 98. 1  
הַר 207. 2. *a*  
הַרְאָה, הַרְאָה 114, 175. 1  
הַרְאָה 173. 2  
הַרְאוֹת 173. 2  
וְהַרְאוֹתִי 114  
הַרְאוֹתֶיךָ 175.  
הַרְאוֹתָם 24. *b*  
הַרְפָּה, הַרְפָּה 175. 4  
הַרְפָּה 175. 2  
הַרְפָּה, הַרְפָּה 175. 2, 235. 3 (2)  
וְהַרְפִּיתִי 100. 2. *a* (1)  
וְהַרְפִּיתִי 100. 2. *a* (1)  
הַרְגִּיז (inf.) 94. *b*, 114  
הַרְגִּיעַ (inf.) 114  
הַרְדִּיפָהוּ 24. *b*  
הָרָה 63. 1. *a*, 219. 1. *b*  
הָרוּ 172. 2  
הָרוּ 92. *b*, 174. 1, 3  
הָרוֹנָה 53. 3. *a*  
הָרָחֵב- 119. 1  
הָרָחֵק, הָרָחֵק 119. 1  
הָרִי 199. *c*  
הָרִיז 209. 1. *a*  
הָרִים 59  
הָרִימוֹת 160. 2  
הָרִימִי 160. 4  
הָרִימְכֶם 160. 4  
הָרִיעוּ 160. 2  
הָרִיעֲתֶם 160. 2  
וְהָרִיתִי 16. 1  
הָרָה 140. 5  
הָרַפְּתָה 114  
הָרַמוּ 140. 4  
הָרַמִּים (הָאֲרַמִּים) 53 2. *a*  
הָרַמְתָּ 160. 2  
הָרַם 111. 1  
הָרַע, הָרַע 140. 5  
הָרַע 140. 5  
הָרַעוּ 160. 2  
הָרַעְמָה 24. *b*  
הָרַעֲתֶם 160. 2  
הָרַה 66. 1 (1), 98. 2, 175. 4  
הָרַפָּה 175. 4  
הָרַפָּה 165. 1  
הָרַצָּה 172. 1  
הָרָרִי 221. 6. *b*  
הָרָרִי 221. 6. *b*



- הָרָרִים 207. 2. *a*  
הָרָרִם 221. 6. *b*  
הֶשְׁטֵן 246. 1. *a*  
הֶשְׁפִּיל, הֶשְׁפֵּל 94. *b*  
הֶשְׁמִילִי 180. *a*  
הֶשְׁתַּרַּג 82. 5  
הֶשֶׁא 166. 3  
הֶשְׁאֵלְתִּיהוּ 119. 2  
הֶשֶׁב: 65. *a*  
הֶשֶׁב 160. 4  
הֶשְׁבַּעְתָּנוּ: 104. *k*  
הֶשְׁבַּתִּי 86. *b* (2. m.)  
וְהֶשְׁבַּתִּי 100. 2. *a* (1)  
והשבתי 10. *a*  
הֶשֶׁח 140. 5  
הֶשִׁיב 160. 4  
הֶשִׁיבוּ 60. 3. *b* (2)  
הֶשִׁיבוּ 60. 3. *b* (2)  
וְהֶשִׁיבוּתִי 33. 4  
הֶשִׁיבָהּ 101. 3. *a*  
הֶשִׁיבָהֶם 160. 2  
הֶשֶׁב 94. *b*  
הֶשֶׁב 95. *a*  
הֶשֶׁבָּה 95. *a, d*  
הֶשֶׁבִּים, הֶשֶׁבִּים 94. *b*  
הֶשְׁלִיג 80. 2. *b*  
הֶשְׁלִיף 94. *b*  
וְהֶשְׁלִיכִי 100. 2. *a* (2)  
הֶשְׁלֵךְ (inf.) 94. *b*  
הֶשְׁלֵךְ (imp.) 94. *d*  
הֶשְׁלֵךְ 95. *a*  
הֶשְׁלַכְתָּ 95. *a*  
וְהֶשְׁלַכְתָּהּ 86. *b* (2 pl.)  
הֶשְׁלַמָּה 95. *a*  
הֶשְׁמַד 94. *b*  
הֶשְׁמַד (inf. abs.) 91. *b*  
הֶשְׁמַדָּה (inf.) 94. *b*  
הֶשְׁמַדָּה 104. *b*  
הֶשְׁמַח 140. 6  
הֶשְׁמַח 140. 5  
הֶשְׁמַח: 140. 5  
וְהֶשְׁמַחֲתִיהוּ 141. 3  
הֶשְׁמִים 139. 3  
הֶשְׁמַע 126. 1  
וְהֶשְׁמַעֲתִי 128, 189. *b*  
וְהֶשְׁמַע עִם 35. 1  
וְהֶשְׁמַר 64. 1, 91. *b*  
וְהֶשְׁנָה 245. 3. *b*  
וְהֶשְׁנִים עָשׂוּ 251. 4. *a*  
וְהֶשַׁע (ע"ע) 140. 5  
וְהֶשַׁע (ל"ה) 35. 2, 175. 4  
וְהֶשְׁפֹּת (הֶשְׁפֹּת) 53.  
2. *b*, 62. 1  
וְהֶשְׁפִּיל (inf. abs.) 94. *b*  
וְהֶשְׁפִּיף 91. *b*  
וְהֶשְׁקָה 50. 1, 179. 2. *a*  
וְהֶשְׁקַט 94. *d*  
וְהֶשְׁתַּבַּח 126. 1  
וְהֶשְׁתַּכֵּן 141. 5  
וְהֶשְׁתַּחֲוָה 168. *a*  
וְהֶשְׁתַּחֲוִיתָ 176. 2  
וְהֶשְׁתַּחֲוִיתִי 176. 1  
וְהֶשְׁתַּחֲוִיתִי 176. 2  
וְהֶשְׁתַּחֲוִיתִי 100. 2. *a* (1)  
וְהֶשְׁתַּחֲוִיתִים 176. 2  
וְהֶשְׁתַּחֲוִתָּה 176. 1  
וְהֶשְׁתַּחֲוִיתָ 176. 2  
וְהֶשְׁתַּעֲשַׂעוּ 141. 6  
וְהֶשְׁתַּפֵּן 82. 5  
וְהֶשְׁתַּחֲוִיתִי 176. 2  
וְהֶשְׁתַּחֲוִיתִי 126. 2  
וְהֶשְׁתַּחֲוִיתִי 158. 4  
וְהֶשְׁתַּחֲוִיתִי 126. 1  
וְהֶשְׁתַּחֲוִיתִי 96. *b*  
וְהֶשְׁתַּחֲוִיתִי 126. 1  
וְהֶשְׁתַּחֲוִיתִי 96. *a*  
וְהֶשְׁתַּחֲוִיתִי 176. 4  
וְהֶשְׁתַּחֲוִיתִי 176. 2  
וְהֶשְׁתַּחֲוִיתִי 96. *b*  
וְהֶשְׁתַּחֲוִיתִי 96. *b*  
וְהֶשְׁתַּחֲוִיתִי 100. 2. *a* (1)  
וְהֶשְׁתַּחֲוִיתִי 137  
וְהֶשְׁתַּחֲוִיתִי 150. 3 (p. 182)  
וְהֶשְׁתַּחֲוִיתִי 150. 3 (p. 182)  
וְהֶשְׁתַּחֲוִיתִי 187. 2. *a*  
וְהֶשְׁתַּחֲוִיתִי 150. 3 (p. 182)  
וְהֶשְׁתַּחֲוִיתִי 246. 3. *a*  
וְהֶשְׁתַּחֲוִיתִי 65. *a*  
וְהֶשְׁתַּחֲוִיתִי 161. 2  
וְהֶשְׁתַּחֲוִיתִי 96. *b*  
וְהֶשְׁתַּחֲוִיתִי 176. 4  
וְהֶשְׁתַּחֲוִיתִי 80. 2. *b*  
וְהֶשְׁתַּחֲוִיתִי 111. 2. *c*, 172. 1  
וְהֶשְׁתַּחֲוִיתִי 60. 3. *a*  
וְהֶשְׁתַּחֲוִיתִי 141. 3  
וְהֶשְׁתַּחֲוִיתִי 50. 1, 179. 2. *a*  
וְהֶשְׁתַּחֲוִיתִי 96. *b*  
וְהֶשְׁתַּחֲוִיתִי 115  
וְהֶשְׁתַּחֲוִיתִי 142. 3  
וְהֶשְׁתַּחֲוִיתִי 140. 5  
וְהֶשְׁתַּחֲוִיתִי 141. 5  
וְהֶשְׁתַּחֲוִיתִי 141. 6

- :הַמִּדּוֹ 140. 5  
 הַמִּמָּה 82. 5  
 הַמִּמְרָר 141. 5  
 הַתְּנִיחָה 165. 3.  
 הַתְּנִיחָה 165. 3  
 הַתְּעוּלָּה 141. 5  
 הַתְּעוּלָּה 141. 5  
 הַתְּעוּנָה 176. 2  
 הַתְּעוּרָה 119. 1  
 הַתְּפִלָּה 96. b  
 הַתְּפִקָּה 59. a, 96. a  
 הַתְּפִקָּה 96. a  
 הַתְּקַדְּשׁ 96. b  
 הַתְּקַדְּשׁ 96. b  
 הַתְּקַדְּשׁ 96. b  
 הַתְּקַדְּשׁ 96. b  
 הַתְּקַדְּשׁ 96. b  
 הַתְּקַדְּשׁ 61. 4. a,  
 96. b  
 הַתְּקַלְקֵל 137  
 הַתְּקַצָּה 96. b  
 הַתְּרוּנָה 141. 5  
 הַתְּרַחֲצָה 121. 1  
 הַתְּרַפִּיחָה 176. 2  
 הַתְּשׁוּטְטָה 54. 4. a,  
 82. 5. a  
 הַתְּשׁוּלָּה 45. 2, 230. 2. a  
 הַתְּתָה 141. 3 (p. 175)  
 הַ 100. 1, 234, 287  
 הַ 99. 1  
 הַ 56. 2  
 הַ 56. 2  
 הַ 56. 2  
 הַ 56. 2  
 זֶאֱבַב 183. b, 197. c  
 זֶאֱבִיר 216. 1. b  
 זֶאֱתָה 11. 1. a  
 זֶאֱתָה 39. 4. a  
 זֶבַח 50. 1  
 זֶבַח 200. c  
 זֶבַח 125. 2  
 זֶבַחִימוֹ 220. 2. c  
 זֶבַחִימוֹ 100. 2. a (1)  
 זֶבֶלֶן 193. 2. a  
 זֶד 186. 2. c  
 זֶה 73. 1, 235. 3 (4),  
 249. 2. a  
 זֶה 39. 4. a  
 זֶה, זֶה 11. 1. b  
 זֶה, זֶה 73. 1  
 זֶהָב 50. 1, 51. 3, 201. 1  
 זֶהָב 16. 3. b, 61. 1. a,  
 234. a  
 זֶה 73. 1  
 זֶה 53. 3. a  
 זֶה גָּאֵלָה 22. b  
 זֶהוּתָה 209. 2. a  
 זֶהוּתָה 210. a  
 זֶהוּתָה 237. 1  
 זֶהוּתָה 61. 6. a  
 זֶהוּתָה 14. a, 93. b  
 זֶהוּתָה 156. 4, 196. d  
 זֶהוּתָה 193. 2. a  
 זֶהוּתָה 210. c  
 זֶהוּתָה 208. 3. c  
 זֶכֶּי 141. 1  
 זֶכִּיר 90. pass.  
 זֶכֶּרָה 98. 1  
 זֶכֶּרֶן 25  
 זֶכֶּרֶן 200. c, 210, 210.  
 b, 217  
 זֶכֶּרֶנִּי 106. b  
 זֶכֶּרֶתִּי 86. b (2 f.)  
 זֶלְעָה 68. a  
 זֶלְעָה 210. e  
 זֶמֶרָה 200. b  
 זֶמֶר 185. 2. a  
 זֶמֶמֶתִּי 139. 1  
 זֶמֶן 207. 2. b  
 זֶמֶרָה 92. d  
 זֶמֶרָה 196. b  
 זֶמֶרָה 139. 2  
 זֶמֶתְכֶּנָּה 220. 1. b  
 זֶן 207. 2. a  
 זֶנֶב 200. a  
 זֶנוּתָה 200. b  
 זֶעֶף 51. 1  
 זֶעֶם 84. 3. a (3), 118. 2  
 זֶעֶמָה 119. 3  
 זֶעֶפֹר 119. 3  
 זֶעֶק 51. 1  
 זֶעֶק 119. 1  
 זֶעֶקֶר 60. 1. a, 119. 4  
 זֶעֶקֶר 119. 4  
 זֶעֶקֶה 119. 3  
 זֶקֶן 197. b  
 זֶקֶן (v.) 79. 2, 82. 1. a  
 (1)  
 זֶקֶן (adj.) 90, 215. 1  
 זֶקֶנִים 201. 1. b  
 זֶקֶק 141. 1 (p. 175)  
 זֶרָא 196. d

- זָרֵר 156. 2  
 זָרֵעַ 183. c, 197. a, 200. c  
 זָרְזִיר 187. 1. e  
 זָרְמוֹ 92. b  
 זָרַע 60. 3. c, 216. 1. e  
 זָרַע 216. 1. e  
 זָרַק 80. 2. a (3)  
 זָבֵא 112. 5. a  
 זָבֵאוֹ 167. 1  
 זָבֻרָה, זָבֻרָה 60. 2. a  
 זָבֻט 112. 5. a  
 זָבִי 172. 3  
 זָבֵל 50. 1, 112. 5. b  
 זָבֵל 186. 2. a  
 זָבֵלִי 61. 1  
 זָבֻלָּה 104. i  
 זָבֵק 187. 2  
 זָבֵר 112. 5. a  
 זָבֻרָוֹת 188  
 זָבֵשׁ 84. 3. a (3), 112. 5. b  
 זָג 186. 2. c  
 זָגֵא 11. 1. a  
 זָגֵא 196. d  
 זָגֵר 112. 5. a  
 זָד 53. 2. b, 223. 1. a  
 זָדִיד 100. 2. a (2)  
 זָדֵל 82. 1. a (2), 112. 5. a  
 זָדֵלִי 24. c  
 זָדֵר 216. 1. e  
 זָדֵשׁ 208. 3. b  
 זָדָשִׁים 60. 3. b (2)  
 זָדָרִי 199. c  
 זָדִחַ 207. 1. f  
 זָדִיפָה 14. a  
 זָדִל 158. 2  
 זָדִלֵל 161. 4  
 זָדִלֵל 141. 4  
 זָדִינֵן 141. 4  
 זָדִיץ 200. a  
 זָדִקוֹ 59. a, 141. 3  
 זָדִיקִי 14. a  
 זָדִיר 125. 3  
 זָדִיר 194. 2. b  
 זָדִירִי 199. c  
 זָדִירֵשׁ 186. 2. a  
 זָדִיֶּשֶׁה 158. 2  
 זָדִירָם 186. 2  
 זָדִיָּה 200. a  
 זָדִיזֵן 200. a, 210. b, 216. 2. b  
 זָדִק 84. 3. a (2), 110. 2, 112. 5. b  
 זָדִק 185. 2. b  
 זָדִק 185. 2. b  
 זָדִק 92. c  
 זָדִקוֹ 61. 1  
 זָדִקָה, זָדִקָה 57. 2 (2) 5  
 זָדִחַ 207. 2. b  
 זָדָא 183. b, 208. 3  
 זָדָא 165. 2  
 זָדָאָה 220. 1. b  
 זָדָאָה 198. a (3)  
 זָדָאָר 60. 3. c, 216. 1. a  
 זָדָאָר 57. 2 (3) a, 164. 3  
 זָדָאָה 166. 1  
 זָדָאָה 198. a (3), 205, 217  
 זָדָאָה 57. 2 (3) a  
 זָדָאָה 166. 2  
 זָדָאָה 220. 2. a  
 זָדָב 50. 1, 112. 5. a  
 זָדָה 200. b  
 זָדָל 164. 2  
 זָדִין 199. a  
 זָדִי (v.) 177. 2  
 זָדִי (n.) 215. 1. d  
 זָדִיב 161. 1  
 זָדִיָּה 50. 1, 112. 5. a, 152. 2. a, 177. 2  
 זָדִיָּה 177. 2  
 זָדִיָּה 234. b  
 זָדִיָּה 201. 1. a  
 זָדִיָּה 234. b  
 זָדִיָּה 220. 2. c  
 זָדִיָּים 201. 1, 201. 1. a  
 זָדִיָּה 234. b  
 זָדִל 158. 2  
 זָדִל 208. 3. c  
 זָדִשָׁה 158. 2  
 זָדִחַ 196. b  
 זָדִחַ 61. 6, 218  
 זָדִיר 174. 3  
 זָדִיר 172. 3  
 זָדִיר 100. 2. a (1)  
 זָדִיר 187. 2. c  
 זָדִיר 198. a (4)

- חָכָם 80. 1, 84. 3. *a* (2), 112. 5. *a*  
 חֲכָמוֹת 198. *a*. 4  
 חֲכָמִי 216. 2  
 חָל 174. 5  
 חָלָב 215. 1. *a*  
 חָלְבָהָן 220. 2. *b*  
 חָלָה 80. 2. *a* (4), 112. 5. *b*  
 חָלָה 80. 1  
 חָלוּם 200. *a*  
 חָלוֹן 197. *b*, 200. *c*  
 חָלוּץ 194. 2. *b*, 199. *c*  
 חֲלָחָה 187. 1. *e*, 198. *a* (3)  
 חָלַט 112. 5. *a*  
 חָלִי 208. 3. *d*  
 חָלִי 65  
 חֲלִילָה 219. 1. *a*, 240. 2  
 חֲלָכָאִים 209. 1. *a*  
 חֲלָכָה 209. 1. *a*  
 חָלָל 141. 4  
 חָלָם 112. 5. *c*  
 חֲלָמִישׁ 195. 1  
 חָלָף 80. 2. *a* (1), 112. 5. *c*  
 חָלָץ 92. *d*  
 חָלָק 112. 5. *b*  
 חָלָקָה 51. 3  
 חָלָקִי 24. *b*, 216. 2. *a*  
 חֲלָקָלָק 188  
 חֲלָקָתָהּ 104. *i*  
 חָלַשׁ 84. 3. *a* (3)  
 חָלַשׁ 187. 1  
 חָמָא 196. *d*  
 חָמֵד 111. 1, 112. 5. *a*  
 חָמָה (חֲמָאָה) 53. 3. *b*  
 חָמָה 184. *b*, 216. 1  
 חָמוּץ 185. 2. *c*  
 חָמוּר 197. *c*  
 חָמוּת 205. *c*  
 חֲמוּתִי 141. 2  
 חֲמִישִׁי 59. *a*, 227. 1  
 חָמֶל 112. 5. *a*  
 חֲמִלָה 87, 111. 3. *a*  
 חָמֶם 84. 3. *a* (3), 141. 1 (p. 175), 179. 2. *a*  
 חָמֶס 112. 5. *a*  
 חָמִץ 82. 1. *a* (2), 112. 5. *a*  
 חָמֶץ 184  
 חֲמִצָּתוֹ 106. *a*, 111. 3. *a*  
 חָמֵר 112. 5. *a*  
 חֲמִרְמִיר, חֲמִרְמִיר 60. 3. *b* (2)  
 חֲמִרְמִיר 92. *a*, 115  
 חָמֶשׁ 46  
 חָמִשׁ 205, 215. 1. *b*  
 חֲמִשׁ 227. 3  
 חֲמִשָּׁה 223. 1  
 חֲמִשִּׁי 59. *a*, 227. 1  
 חֲמִשִּׁיהֶם 250. 2 (2) *a*  
 חֲמִשִּׁיר 250. 2 (2) *a*  
 חֲמִשִּׁיהָ 250. 2 (2) *a*  
 חֲמִשִּׁים 225. 1  
 חֲמִשְׁתּוֹ 220. 2. *a*  
 חֲמִשְׁתָּ עֶשֶׂר 224. *a*  
 חֲמִת 214. 1. *b*  
 חֲמִתִּים 203. 5. *b*  
 חֵן 186. 2. *c*  
 חֲנוּךְ 139. 2  
 חֲנוּךְ 187. 1  
 חֲנוּחַ 139. 2  
 חֲנִיּוֹת, חֲנִיּוֹת 209. 3. *a*  
 חֲנִית 199. *d*, 200. *c*  
 חֲנִיָּה 112. 5. *a*  
 חֲנִיָּה 220. 1. *b*  
 חָנָם 235. 2 (1)  
 חֲנָמֶל 195. 1  
 חָנָן 80. 1, 84. 3. *a* (3)  
 חָנָן 141. 4  
 חֲנִנָּה 139. 2  
 חֲנִנִי 61. 5  
 חֲנִנְכֶם 106. *a*, 139. 2  
 חֲנִנְנִי 141. 1  
 חֲנִיָּה 82. 1. *a* (2)  
 חָנֶק 50. 1  
 חֲסָדִי, חֲסָדִי 216. 2. *a*  
 חָסָה 112. 5. *b*  
 חֲסָה, חֲסָה 169. 1, 172. 1  
 חָסֶל 112. 5. *a*  
 חָסֶם 112. 5. *a*  
 חָסֶר 82. 1. *a* (2), 112. 5. *a*  
 חָפָה 112. 5. *a*  
 חָפֶז 112. 5. *a*  
 חָפֶץ (v.) 82. 1. *a* (1), 84. 3. *a* (1), 112. 5. *a*  
 חָפֶץ (adj.) 185. 2. *b*  
 חֲפָצָה 86. *a*  
 חֲפָצִיר 216. 1. *b*

- חָפֵר 82. 1. *a* (2), 112. 5. *a*  
 חָפֵר 82. 1. *a* (2), 112. 5. *a*  
 חֲפִירוֹת 188  
 חֶפֶשׁ 112. 5. *a*  
 חֶפֶשׁ 80. 1  
 חִפְשׁוֹת 198. *a* (4)  
 חִפְשִׁי 209. 2  
 חִפְשִׁית 198. *a* (4)  
 חֲצֵב 50. 1, 82. 1. *a* (1), 84. 3. *a* (1), 112. 5. *a*  
 חֲצִי 199. *b*  
 חֲצִי 65, 227. 3  
 חֲצִץ 141. 1 (p. 175)  
 חֲצִצְרָה 188. *a*  
 חֲצִר 50. 3, 197. *b*, 200. *c*  
 חֶק 207. 2, 207. 2. *a*, 215. 1. *c*, 217  
 חֶק 61. 5  
 חֶקֶה 217  
 חֶקוֹ 59. *a*  
 חֶקִי 61. 5  
 חֶקֶק 141. 5  
 חֶקֶק 141. 5  
 חֶקְקִי 20. 2, 207. 2. *a*  
 חֶקֶר 50. 1, 112. 5. *a*  
 חֶקְרַתִּי 104. *j*  
 חֶרֶב 118. 1  
 חֶרֶב 197. *a*  
 חֶרְבִּי, חֶרְבִּי 111. 3. *a*  
 חֶרְבוֹת 216. 2. *a*  
 חֶרְבוֹתָם 220. 2. *a*  
 חֶרְבִּי 111. 3. *a*  
 חֶרֶג 112. 5. *a*  
 חֶרְגֵל 193. 2. *c*  
 חֶרֶד 112. 5. *c*, 118. 1  
 חֶרֶד 185. 2. *b*  
 חֶרֶוֹל 207. 2. *d*  
 חֶרוֹץ 210. *a*  
 חֶרְחֵר 187. 2. *b*  
 חֶרְטָם 193. 2. *c*, 207. 2. *c*  
 חֶרִישׁ 185. 2. *a*  
 חֶרְמִשׁ 195. 1  
 חֶרְסָה 61. 6. *a*  
 חֶרֶף 118. 1  
 חֶרְפוֹת 22. *a*, 216. 2, 2. *a* (p. 175)  
 חֶרֶץ 118. 1  
 חֶרְצֵב 207. 2. *c*  
 חֶרֶר 141. 2 (p. 175)  
 חֶרֶשׁ 187. 1. *a*, 210. *a*, 216. 1. *a*  
 חֶרֶשׁ 50. 1, 80. 2. *a* (2), 84. 3. *a* (3), 118. 1  
 חֶרֶשׁ 187. 1. *b*, 210. *c*  
 חֶרְשִׁי 216. 1. *a*  
 חֶרֶת 50. 1  
 חֶשׁוּפִי 194. 2. *b*, 199. *c*  
 חֶשֶׁף 112. 5. *b*  
 חֶשֶׁף 112. 5. *b*  
 חֶשְׁפִּי 89 (f. s.), 111. 3. *a*  
 חֶשֶׁב 112. 5. *b*  
 חֶשְׁבוֹן 200. *a*  
 חֶשֶׁה 112. 5. *c*  
 חֶשֶׁן 84. 3. *a* (2), 112. 5. *b*  
 חֶשְׁכָּה 200. *b*, 201. 1. *a*  
 חֶשְׁכִּים 201. 1. *a*  
 חֶשְׁמֵל 53. 2. *a*  
 חֶשְׁמֵלָה 66. 2 (2) *b*  
 חֶח 139. 2, 207. 2. *a*  
 חֶחָה 112. 5. *a*  
 חֶחֶחָה 187. 1. *e*, 207. 2. *a*  
 חֶחִית 209. 2  
 חֶחֶן 112. 5. *a*  
 חֶחֶל 112. 5. *a*  
 חֶחֶם 112. 5. *a*  
 חֶחֶף 112. 5. *a*  
 חֶחֶר 50. 1, 112. 5. *a*  
 חֶחֶח 112. 5. *c*, 141. 1  
 חֶחֶחָה (p. 175)  
 חֶחֶחֶחֶי 104. *j*  
 חֶחֶחֶחֶחֶי 57. 2. *a* (2), 161. 2  
 חֶחֶח 50. 1  
 חֶחֶח 187. 1. *a*  
 חֶחֶחֶח 207. 1. *e*  
 חֶחֶחֶח 185. 2. *b*  
 חֶחֶחֶח 215. 1. *c*  
 חֶחֶח 50. 1, 82. 1. *a* (1)  
 חֶחֶח 186. 2. *c*  
 חֶחֶח (v.) 82. 1. *a* (3), 156. 2, 179. 2. *a*  
 חֶחֶח (adj.) 186. 2. *c*, 235. 3 (3)  
 חֶחֶחֶחֶח 57. 1, 187. 1. *e*  
 חֶח, חֶח 156. 2  
 חֶחֶחֶחֶח 209. 1. *a*  
 חֶחֶחֶחֶח 187. 1. *e*  
 חֶחֶח 141. 1 (p. 175)  
 חֶחֶח 82. 1. *a* (1)

טמאה 87, 166. 2	יאספוי 112. 3	ויבנה 172. 4
טמאכם 164. 4	יאספני 112. 3	יבקעיה 125. 1
טמאת 164. 1	יאסרום, יאסר 60. 1. <i>a</i>	ויבקשו 20. 2
טמן 50. 1, 77. 2	ויאסרום 104. <i>g</i>	יברך 60. 4
טעת 131. 4	ינאצל 111. 2. <i>b</i>	ויברך 99. 3. <i>a</i>
טף 201. 1	יאצר 113. 1	ויברכהו 60. 3. <i>a</i>
טפוף 139. 2	יאר 159. 3	יברכוכה 104. <i>b</i>
טפח 200. <i>a</i>	יארגו 112. 3	יברכנהו 105. <i>b</i>
טרי 185. 2. <i>d</i>	יאשויה 105. <i>e</i>	יבש (v.) 82. 1. <i>a</i> (1),
טרם 263. 1. <i>b</i>	ינאת 61. 2. <i>a</i> , 172. 4	146, 147. 1
טרף 84. 3. <i>a</i> (3), 118. 1	יאתו 159. 3	יבש 147. 1
טרפי 216. 2. <i>a</i>	יאתיו 172. 1	יבש 148. 1
	ינאתני 172. 3	ויפשח 150. 2 (p. 182)
יאבד, יאבד 111. 2. <i>a</i>	יבא 60. 1. <i>a</i>	יבשת 148. 1
יאבד 16. 2. <i>a</i>	יבא 10. <i>a</i>	יגפה 60. 1
ינאהבו 105. <i>a</i>	יבא 160. 3, 166. 4	יגפול 88
ינאהבני 105. <i>a</i> , 118. 3	יבב 141. 1 (p. 175)	יגפיה 60. 2
ינאהז, ינאהז 111. 2. <i>a</i>	יבדילני 105. <i>a</i>	יגד 140. 1
ינאהזהו 60. 3. <i>b</i> (1)	יבדל 66. 1 (2) <i>b</i>	יגדה 104. <i>h</i>
ינאהזהו 60. 3. <i>b</i> (1)	יבדו 164. 2	יגה 150. 2 (p. 182)
יאיץ 158. 2	יבוא 157. 3	יגול 158. 2
יאכל 57. 2 (2) <i>a</i> , 60. 1. <i>a</i>	יבוננהו 158. 4	יגז 140. 1
ינאכל 99. 3. <i>a</i>	יבוסר 194. 1	יגילון 158. 2
ינאל 111. 2. <i>d</i> , 175. 3	יבוש 157. 3	יגיעי 216. 1. <i>b</i>
יאמץ 111. 2. <i>a</i>	יבז 172. 4	יגל, יגל 158. 2
יאמר, יאמר 126. 2	יבדו 141. 1	יגל (עי) 158. 2
ינאמר 111. 2. <i>a</i>	יבטח 126. 1	יגל (ע"ע) 140. 5
ינאמרו 46	יבביא, יבביא 160. 3,	יגל 172. 4
ינאמר לא 24. <i>a</i>	166. 4	יגל 99. 3. <i>a</i>
יננה 111. 2. <i>a</i>	יבביאו 26	יגל 99. 3. <i>a</i>
יננק 111. 2. <i>a</i>	יבבך 61. 4, 172. 4	יגל 175. 3
יננסה 111. 2. <i>a</i> , 112. 3	יבביון 172. 1	יגל 140. 3
יננסה, יננסה 99. 3. <i>a</i>	יבן 158. 2	יגלה 57. 2 (5)
יננסה 151. 2	יבן 172. 4	יגמא 165. 2

- וַיִּגְמַל 65. *a*  
 יָגַן 140. 5  
 יָנַע 147. 1  
 יָנַעַר, יָנַעַר 147. 4  
 יָנַעַת 60. 2  
 יָנַר (v.) 82. 1. *a* (3),  
     179. 2. *a*  
 יָנַר (adj.) 90  
 יָנַר 157. 3  
 יָנַר 140. 1  
 וַיִּנְקֶשׁ 99. 3. *a*  
 וַיִּנְקְשׁוּם 104. *g*  
 יָנַרְתָּ 86. *a*  
 יָנַר 197. *a*, 215. 1, 217, 222  
 וַיִּנְדָּא 172. 4  
 יָנַדֵּק 97. 2  
 וַיִּנְדָּקוּ 94. *c*  
 וַיִּנְדָּבַר 99. 3  
 יָנַד 139. 3  
 יָנַד 148. 3  
 וַיִּנְדַּב 53. 3. *a*, 150. 2  
     (p. 182)  
 יָנַד 139. 3  
 יָנַד 157. 3, 158. 2  
 יָנַד 203. 5. *a*  
 יָנַד 216. 1  
 יָנַד 199. *c*  
 יָנַדוּ 220. 2. *c*  
 יָנַדוּם 220. 1. *b*  
 יָנַד 203. 5. *a*  
 יָנַד 157. 3  
 יָנַד 167. 7  
 יָנַד 54. 2  
 יָנַד 220. 1. *a*  
 יָנַד 58. 2, 63. 2. *a*,  
     221. 1. *a*  
 יָנַד 220. 2. *b*  
 יָנַד 140. 3  
 יָנַד 140. 1  
 יָנַד 141. 1  
 יָנַד 80. 2. *a* (4), 147. 2  
 וַיִּנְדַּע 147. 5  
 וַיִּנְדַּעַן 55. 2. *a*, 86. *b*  
     (3 pl.)  
 יָנַדְנָה 60. 3. *a*  
 יָנַדְנָה 60. 3. *a*  
 יָנַדְנָה 127. 2  
 יָנַדְנָה 86. *b* (1 c.)  
 יָנַדְנָה 86. *b* (2 m.)  
 יָנַדְנָה 104. *g*  
 יָנַדְנָה 60. 3. *a*  
 וַיִּנְדַּק 140. 5  
 יָנַד 46  
 וַיִּנְדָּכוּ 94. *c*  
 וַיִּנְדָּשָׁה 63. 1. *c*, 97. 1. *a*, *b*  
 יָנַד 179. 2. *a*  
 יָנַד 60. 3. *a*  
 יָנַד 111. 1  
 וַיִּנְדָּפוּ 105. *d*  
 יָנַד 177. 1  
 יָנַד 197. *d*  
 יָנַד 150. 2  
 יָנַד 194. 2. *a*  
 יָנַד 235. 3 (3)  
 יָנַד 47  
 וַיִּנְדָּה 234. *c*  
 וַיִּנְדָּק 195. 3  
 וַיִּנְדָּק 44. *b*  
 יָנַד 150. 2  
 יָנַד 57. 2 (4), 177. 1  
 יָנַד 177. 1  
 וַיִּנְדַּר 45. 2, 61. 1. *a*,  
     177. 1  
 יָנַד 11. 1. *a*  
 וַיִּנְדָּה 19. 1, 60. 3. *a*,  
     112. 2, 177. 1  
 וַיִּנְדַּר כְּכֹלֹת 22. *b*  
 וַיִּנְדָּל 150. 2  
 יָנַד 140. 5  
 וַיִּנְדָּל (יָנַדָּל) 53. 3. *a*,  
     111. 2. *c*  
 וַיִּנְדָּל 151. 1  
 וַיִּנְדָּלוּ 105. *e*  
 וַיִּנְדָּל (n.) 190. *a*  
 וַיִּנְדָּמַר 111. 1  
 וַיִּנְדָּם 140. 1  
 וַיִּנְדָּם 140. 3  
 וַיִּנְדָּם 80. 2. *b*  
 וַיִּנְדָּם 111. 1  
 וַיִּנְדָּם, וַיִּנְדָּם 111. 1  
 וַיִּנְדָּם 111. 1  
 וַיִּנְדָּל 142. 3  
 וַיִּנְדָּל 142. 3  
 וַיִּנְדָּר 140. 6  
 וַיִּנְדָּא 167. 2  
 וַיִּנְדָּא 167. 2  
 וַיִּנְדָּל 197. *b*  
 וַיִּנְדָּת 92. *b*  
 וַיִּנְדָּק 140. 6  
 וַיִּנְדָּר 111. 2. *d*  
 וַיִּנְדָּל 57. 2. (2) *a*, 111.  
     2. *b*



- יוֹלֵד 93. *b*  
 יוֹלֵדָה 207. 1. *a*  
 יוֹם 200. *c, d*, 207. 1. *f*  
 יוֹמִים 203. 3  
 יוֹמִים 235. 2 (1)  
 יוֹן 215. 1. *b*  
 יוֹנָה 197. *c*, 200. *b*  
 יוֹנָק 217  
 יוֹנָקָה 207. 1. *e*, 217,  
 221. 5  
 יוֹסֵב 140. 6  
 יוֹסֵף 90  
 יוֹעֲקֵנָה 105. *b*  
 יוֹעֵם 140. 6  
 יוֹיָצָא, יוֹיָצָא 166. 4  
 יוֹצֵר 186. 2. *a*  
 יוֹקָשִׁים (מִיָּקָשִׁים) 59. *a*,  
 93. *e*  
 יוֹר 175. 3  
 יוֹרָא 150. 5  
 יוֹרֵשֶׁב 99. 3. *a*, 150. 3  
 יוֹשֵׁד 140. 6  
 יוֹשִׁיבֵינִי 105. *a*  
 יוֹשֵׁעַן 105. *a*  
 יוֹשֶׁפֶט 53. 3. *a*  
 יוֹשֶׁת 158. 4  
 יוֹז 175. 3  
 יוֹז, יוֹז 172. 4  
 יוֹז 140. 3  
 יוֹזֵם 141. 1  
 יוֹזֵן 175. 3  
 יוֹזֶק 119. 1  
 יוֹזֵר 157. 3  
 יוֹזֵר 172. 4  
 יוֹזֵעָל 57. 2 (3) *a*  
 יוֹחֶבֶט 113. 1  
 יוֹחֶבֶרָה 93. *a*  
 יוֹחֶבֶשׁ 60. 3. *a*, 65. *a*  
 יוֹחֶבֶשׁ 65. *a*  
 יוֹחֶבֶשׁוֹ 60. 3. *a*  
 יוֹחַד (עֵל) 140. 1  
 יוֹחַד (פִּי) 147. 2  
 יוֹחַד (עֵל) 140. 5  
 יוֹחֶה 109. 2, 172. 4  
 יוֹחֶדוֹ 235. 3 (1)  
 יוֹחֶדֶל 63. 1. *b*  
 יוֹחֶדֶלּוֹ, יוֹחֶדֶלּוֹ 63. 1. *b*  
 יוֹחֶדֶלּוֹן 64. 2, 88 (m. pl.)  
 יוֹחֶס, יוֹחֶס 157. 3  
 יוֹחֶרֶי 156. 1  
 יוֹחֶרֶיִן 172. 1  
 יוֹחֶזֶק 61. 1  
 יוֹחֶטָא 63. 1. *b*  
 יוֹחֶטָא 166. 4  
 יוֹחֶי, יוֹחֶי 177. 2  
 יוֹחֶי 65  
 יוֹחֶה 177. 2  
 יוֹחֶינִי 172. 3  
 יוֹחֶיֶשֶׁה 97. 1  
 יוֹחֶיֶתֶן 104. *g*, 141. 3  
 יוֹחֶל, יוֹחֶל 140. 5  
 יוֹחֶלָא 177. 3  
 יוֹחֶלּוֹ 141. 1  
 יוֹחֶלּוֹ (יִחֶלּוֹ) 24. *c*  
 יוֹחֶלֶק 60. 4. *a*, 113. 1  
 יוֹחֶלֶם 59. *a*  
 יוֹחֶלֶם 113. 1  
 יוֹחֶלֶתִי 60. 4. *a*  
 יוֹחֶם 147. 2, 179. 2. *a*  
 יוֹחֶם 140. 1  
 יוֹחֶמוֹ 60. 3. *b* (2)  
 יוֹחֶמִי 140. 1  
 יוֹחֶמִיִן 172. 1  
 יוֹחֶמָה 88 (3 f. pl.)  
 יוֹחֶמָתִי 121. 2  
 יוֹחֶן, יוֹחֶן 140. 1  
 יוֹחֶן 61. 2  
 יוֹחֶן 60. 1. *a*, 172. 4  
 יוֹחֶן 140. 6  
 יוֹחֶה 172. 4  
 יוֹחֶה 60. 1. *a*  
 יוֹחֶהֶן 99. 3. *a*  
 יוֹחֶה 61. 1, 141. 3  
 יוֹחֶן 139. 3  
 יוֹחֶנֶן 113. 1  
 יוֹחֶהֶן 169. 1, 172. 1  
 יוֹחֶסן 113. 1  
 יוֹחֶה 25  
 יוֹחֶפֶץ, יוֹחֶפֶץ 65. *a*  
 יוֹחֶפֶר, יוֹחֶפֶר 111. 1  
 יוֹחֶחֶץ, יוֹחֶחֶץ 172. 4  
 יוֹחֶקִי 141. 1  
 יוֹחֶר 147. 1  
 יוֹחֶר 175. 3  
 יוֹחֶר 140. 3  
 יוֹחֶר 172. 4  
 יוֹחֶר 60. 1. *a*  
 יוֹחֶה 172. 4  
 יוֹחֶה 119. 1  
 יוֹחֶה 99. 3. *a*  
 יוֹחֶשׁ 111. 1  
 יוֹחֶשֶׁן 99. 3

- גַּחַת (פֶּן) 131. 1  
 גַּחַת (עֵץ) 140. 1  
 גַּחַתוֹ; גַּחַתוֹ: 24. c  
 גֵּיט 175. 3  
 גֵּיט 172. 4  
 גֵּיט 150. 1, 179. 2. a  
 גֵּיטל; גֵּיטל: 160. 5  
 גֵּיטל 54. 2, 96. a, 166. 5  
 גֵּיטל; גֵּיטל 65. a  
 גֵּיטל 144. 2  
 גֵּיטל 147. 2  
 גֵּיטל 149. 1  
 גֵּיטל 147. 4  
 גֵּיטל 147. 5  
 גֵּיטל 150. 3  
 גֵּיטל 145. 2, 150. 2  
 גֵּיטל 150. 2  
 גֵּיטל 150. 2  
 גֵּיטל 172. 4  
 גֵּיטל 147. 4, 5  
 גֵּיטל 63. 2. c, 147. 4  
 גֵּיטל; גֵּיטל 147. 5  
 גֵּיטל 147. 4  
 גֵּיטל 147. 5  
 גֵּיטל 147. 5  
 גֵּיטל 150. 1  
 גֵּיטל 147. 5  
 גֵּיטל 147. 4  
 גֵּיטל 150. 2 (p. 182)  
 גֵּיטל 175. 3  
 גֵּיטל 105. b  
 גֵּיטל 159. 3  
 גֵּיטל 13. a  
 גֵּיטל 61. 3, 105. b, 161. 3  
 גֵּיטל 119. 1  
 גֵּיטל 160. 3  
 גֵּיטל 105. a  
 גֵּיטל 105. a  
 גֵּיטל 105. a  
 גֵּיטל 80. 2. a (3), 82. 1.  
 גֵּיטל a (3)  
 גֵּיטל 172. 4  
 גֵּיטל 174. 4  
 גֵּיטל 165. 3  
 גֵּיטל 86. a  
 גֵּיטל 172. 1  
 גֵּיטל 148. 1  
 גֵּיטל 86. a, 100. 2  
 גֵּיטל 86. a  
 גֵּיטל 86. a, 104. h  
 גֵּיטל 126. 1  
 גֵּיטל 174. 4  
 גֵּיטל 61. 6, 104. f,  
 גֵּיטל 172. 1  
 גֵּיטל 172. 3  
 גֵּיטל 119. 1  
 גֵּיטל 172. 4  
 גֵּיטל 180. a  
 גֵּיטל 119. 1  
 גֵּיטל 91. b  
 גֵּיטל 88  
 גֵּיטל 140. 6  
 גֵּיטל 88, 101.  
 גֵּיטל 2. b  
 גֵּיטל 99. 3. a  
 גֵּיטל 88 (m. pl.)  
 גֵּיטל 140. 5, 141. 1  
 גֵּיטל 139. 3  
 גֵּיטל 105. a  
 גֵּיטל 105. d  
 גֵּיטל 56. 2, 80. 2. a (4),  
 גֵּיטל 147. 2  
 גֵּיטל 64. 2  
 גֵּיטל 22. a  
 גֵּיטל 216. 2. a  
 גֵּיטל 90 (2 f.)  
 גֵּיטל 104. i  
 גֵּיטל; גֵּיטל 104. i  
 גֵּיטל 104. k  
 גֵּיטל 104. k, 150. 1  
 גֵּיטל (p. 182)  
 גֵּיטל 159. 3  
 גֵּיטל 119. 1  
 גֵּיטל 99. 3. a, 119. 1  
 גֵּיטל 160. 1  
 גֵּיטל 160. 1  
 גֵּיטל 151. 1  
 גֵּיטל 65. a  
 גֵּיטל 91. b  
 גֵּיטל 99. 3. a  
 גֵּיטל 105. c  
 גֵּיטל 139. 3, 150. 1  
 גֵּיטל 183. b  
 גֵּיטל 57. 2 (3) a, 234. c  
 גֵּיטל 158. 2  
 גֵּיטל 192. 1  
 גֵּיטל 88. (m. pl.)  
 גֵּיטל 207. 2, 215. 1. a  
 גֵּיטל 119. 1  
 גֵּיטל 139. 3  
 גֵּיטל 140. 1  
 גֵּיטל 140. 3  
 גֵּיטל 99. 3. a

- יְמוּט 159. 3  
 יְמוּל 159. 3  
 יְמִיחַ 60. 1. *a*  
 יְמִיחַ 173. 3  
 יְמִי חַיָּא 220. 1. *a*  
 יְמִים 53. 3. *a*  
 יְמִימָה 219. 1. *a*  
 יְמִין 197. *b*, 199. *a*  
 יְמִישׁוֹן 160. 3  
 יְמִיתָם 160. 3  
 יְמִיךָ 140. 3  
 יְמִל 157. 3  
 יְמִל 140. 1  
 יְמִלָּה 165. 1  
 יְמִלָּהּ, יְמִלָּהּ 88  
 יְמִלָּהּ 99. 3. *a*  
 יְמִלְכֹה 88  
 יְמִן 150. 1  
 יְמִס 140. 3  
 יְמִעַל 60. 1. *a*  
 יְמִיץ 172. 4  
 יְמִצָּאָהוּ 60. 3. *c*  
 יְמִצָּאוֹנָה 105. *c*  
 יְמִצָּאָה 164. 5  
 יְמִצָּאָנָה 105. *b*  
 יְמִצָּאָנָה 105. *c*  
 יְמִר 150. 1  
 יְמִר 135. 2, 140. 1  
 יְמִשׁ 140. 5  
 יְמִחַ 157. 3  
 יְמִחַת 65, 157. 3  
 יְמִחַת 157. 3  
 יְמִחַת 160. 3  
 יְנֵאץ 11. 1. *a*  
 יְנֵאץ 57. 2 (3) *a* (?),  
 122. 2, 140. 5  
 יְנֵגְגָה 99. 3. *a*  
 יְנֵה 147. 1  
 יְנֵה 60. 2  
 יְנֵן 159. 3  
 יְנֵעַ 159. 3  
 יְנֵנַח 157. 3  
 יְנֵנַח 160. 3  
 יְנֵטוֹר 131. 2  
 יְנֵי 164. 2  
 יְנִין 159. 3  
 יְנִיפָהוּ 160. 3  
 יְנִנַע 157. 3  
 יְנִנָה 160. 3  
 יְנִק 147. 1, 150. 1  
 יְנִקְבִי 131. 2  
 יְנִקְפוּ: 131. 2  
 יְנִקְרוּ: 131. 2  
 יְנִשׁוּא 57. 2 (3) *a*, 86. *b*  
 (3 pl.), 164. 3  
 יְסָב 61. 3, 64. 2, 135. 2,  
 140. 1  
 יְסָב 64. 1, 99. 3. *a*  
 יְסָב 140. 5  
 יְסָב 135. 2, 140. 1  
 יְסָבוּ 136. 1  
 יְסָבוּ 61. 3  
 יְסָבָה 141. 3  
 יְסָבָה 61. 5, 141. 3  
 יְסָגוֹד־לוֹ 13. *a*  
 יְסָד 148. 1  
 יְסָדִי 148. 1  
 יְסָדִי (n.) 192. 1  
 יְסָדִי 147. 1  
 יְסָדִי 140. 5  
 יְסָדִי 140. 6  
 יְסָכִים 157. 3  
 יְסָעֵר 92. *b*  
 יְסָה 80. 2. *a* (3), 151. 2  
 יְסָה 151. 2  
 יְסָפֵר 99. 3  
 יְסָר 147. 3  
 יְסָר 92. *d*  
 יְסָסֵר 60. 1. *a*  
 יְסָרָה 92. *d*  
 יְסָרְנִי 104. *a*  
 יְסָרְנִי 104. *a*  
 יְעָבְרָנָה 56. 1, 105. *b*  
 יְעָבְרָנָה 105. *c*  
 יְעָבְרָנָה 56. 1  
 יְעָד 56. 2, 147. 1  
 יְעָדָה 161. 1  
 יְעוֹר 159. 3  
 יְעִירָנָה 105. *b*  
 יְעִז 140. 1  
 יְעִזְבִי 64. 1  
 יְעִזְרָה 105. *b*  
 יְעִעַט (עִי) 157. 3  
 יְעִעַט (לִי) 172. 4  
 יְעִעַט 157. 3  
 יְעִעַל (κ.) 172. 4  
 יְעִעַל (Hi.) 175. 3  
 יְעִלָה 207. 1. *a*  
 יְעִלָה 45. 3  
 יְעִלָה 161. 2  
 יְעִמֹד 60. 3. *b* (1)  
 יְעִמֹד 60. 3. *b* (2)

- יַעֲמֹדָה 109. 3. *a*  
 יַעֲמֹדָה 112. 4  
 יַעֲמֹדָה 88 (2 f. pl.)  
 יַעַן 190. *b*, 237. 1,  
     267. *b*  
 יַעַן אֲשֶׁר 239. 2. (2)  
 יַעֲנֶה, וַיַּעַן 172. 4  
 יַעֲנֶה 207. 1. *a*  
 יַעֲנוּכָה 104. *b*  
 יַעֲקֹרֶה: 142. 2, 161. 2  
 יַעֲקֹב (v.) 82. 1. *a* (2),  
     147. 1  
 יַעֲקֹב (adj.) 185. 2. *b*  
 יַעֲקֹב 157. 3  
 יַעֲקֹב 157. 3  
 יַעֲצֹן 77. 2, 147. 1, 179.  
     2. *a*  
 יַעֲצֹרָה 104. *b*  
 יַעֲקֹב 11. 1. *b*  
 יַעַר 200. *c*  
 יַעֲשֶׂה, וַיַּעֲשֶׂה 172. 4  
 יַעֲשֹׁרֶנּוּ 104. *h*  
 יַפָּה 147. 1  
 יַפָּה 185. 2. *d*, 209. 1, 210  
 יַפָּה-יַפָּה 43. 5, 188  
 יַפָּח (v.) 160. 3  
 יַפָּח (adj.) 215. 1. *b*  
 יַפְּיִיטָה 92. *a*  
 יַפֵּל 101. 2. *b*  
 יַפְלָח 126. 1  
 יַפְּן 172. 4  
 יַפֵּן 160. 3  
 יַפְּפִינִי 161. 2  
 יַפְּפִץ 161. 2  
 יַיִפֵּר, יַיִפֵּר 140. 5  
 יַיִפֵּר 175. 3  
 יַפְּרִיא 177. 3  
 יַפְּשֵׁט 65. *a*  
 יַפְּשִׁטוּ 65. *a*  
 יַפָּח 175. 3  
 יַיִפָּח 172. 4  
 יַפְּתָח 192. 1  
 יַפְּתִי 221. 2. *b*  
 יַצֵּא 147. 2  
 יַיִצֵּא 147. 5  
 יַצֵּא 164. 3  
 יַצֵּאת 164. 2  
 יַצַּג 150. 4  
 יַצַּג 145. 3, 150. 5  
 יַצְהֵר 192. 1  
 יַיִצֹר 66. 1 (1), 174. 4  
 יַצְוָה: 156. 1  
 יַיִצִּים 157. 3  
 יַצְחָק 192. 1  
 יַצְחָק 120. 2  
 יַצִּיעַ 145. 2  
 יַצִּיץ 158. 2  
 יַצֵּעַ 150. 4  
 יַצֵּעַ 150. 5  
 יַצָּה 172. 4  
 יַיִצָּה 25  
 יַצֵּק 150. 4  
 יַצֵּק 148. 3  
 יַצֵּק 144. 2, 147. 4  
 יַיִצֵּק 147. 4  
 יַצְקוּ 148. 3  
 יַצֵּר 50. 3, 84. 3. *a* (3),  
     147. 2  
 יַצֵּר (עֵצ) 140. 5  
 יַצֵּר 140. 1  
 יַיִצֵּר 147. 5  
 יַצֵּר 147. 4  
 יַצְרֶנּוּ 105. *b*  
 יַצֵּחַ 147. 3, 150. 4  
 יַצֵּחַ 144. 2  
 יַצְחוּ 24. *c*, 149. 1  
 יַצְחִי 164. 2  
 יַיִקֵּא 166. 4  
 יַיִקְבֵּנּוּ 105. *d*  
 יַיִקְבֹּץ 99. 3  
 יַקְבֹּצָה 104. *h*  
 יַיִקְבֵּר 99. 3. *a*  
 יַקֵּר 144. 2, 147. 4  
 יַקֵּר 140. 1  
 יַקֵּרִי 141. 1  
 יַקְרָעַם 22. *a*  
 יַקְהִיל, יַקְהִל 119. 1  
 יַיִקְהִל 119. 1  
 יַקְהֵחַ 24. *b*  
 יַקִּים 190. *b*, 192. 1  
 יַקִּים 153. 2  
 יַקִּימוּן 157. 3  
 יַקִּימִם 161. 1  
 יַקִּושׁ, יַקִּושׁ 185. 2. *c*  
 יַקֵּחַ 54. 2, 132. 2  
 יַקֵּחַ 132. 2  
 יַקְטִיל 51. 3  
 יַקִּים 153. 1  
 יַקִּים 161. 1  
 יַקֵּל 64. 2  
 יַקֵּם, יַקֵּם 157. 3  
 יַיִקֵּם 99. 3. *a*, 157. 3

- וַיָּקָם 99. 3. *a*, 160. 3  
 וַיִּקְנֶן 172. 4  
 וַיִּקַּע 147. 2, 179. 2. *a*  
 וַיִּקַּץ 179. 2. *a*  
 וַיִּקְצַץ 157. 3  
 וַיִּקַּץ 147. 4  
 וַיִּקְצְפוּ 88 (m. pl.)  
 וַיִּקְצְרוּ 64. 2, 88 (m. pl.)  
 וַיִּקַּר 147. 4  
 וַיִּקָּר 172. 4  
 וַיִּקָּר 173. 3  
 וַיִּקְרָאֵנִי 105. *c*  
 וַיִּקְרָה 177. 3  
 וַיִּקְרַח 97. 1. *a*  
 וַיִּקְרָה 24. *b*  
 וַיִּקַּשׁ 82. 1. *a* (3)  
 וַיִּקְשׁ 172. 4  
 וַיִּקְשֹׁב 99. 3  
 וַיִּקְשׁוּן 86. *b* (3 pl.)  
 וַיִּקְהַל 22. *a*  
 וַיָּרָא 148. 3  
 וַיֵּרָא 148. 1  
 וַיֵּרָא (v.) 82. 1. *a*(1), 147. 1  
 וַיֵּרָא (adj.) 215. 2. *c*  
 וַיֵּרָא (κ.) 60. 1. *a*, 61. 2. *a*, 114, 172. 4  
 וַיֵּרָא (Hi.) 175. 3  
 וַיֵּרָא 61. 2. *a*, 172. 4  
 וַיֵּרָא 173. 3  
 וַיֵּרָא 87, 148. 1, 166. 2  
 וַיֵּרָא 114  
 וַיֵּרָא 172. 4  
 וַיֵּרָא-לּוֹ 19. 1  
 וַיֵּרָא 164. 3  
 וַיֵּרָא 19. 1, 147. 1  
 וַיֵּרָא 19. 1, 147. 1  
 וַיֵּרָא 177. 3  
 וַיֵּרָא 104. *h*  
 וַיֵּרָא 105. *a*  
 וַיֵּרָא 164. 1  
 וַיֵּרָא 158. 2  
 וַיֵּרָא (וַיֵּרָא) 111. 2. *c*  
 וַיֵּרָא 61. 2, 172. 4  
 וַיֵּרָא 63. 2. *a*  
 וַיֵּרָא 175. 3  
 וַיֵּרָא 172. 1  
 וַיֵּרָא 114  
 וַיֵּרָא 114  
 וַיֵּרָא 148. 3  
 וַיֵּרָא 175. 3  
 וַיֵּרָא 79. 1, 147. 2  
 וַיֵּרָא 140. 5  
 וַיֵּרָא 172. 4  
 וַיֵּרָא 147. 5  
 וַיֵּרָא 114  
 וַיֵּרָא 114  
 וַיֵּרָא 60. 2. *a*, 114  
 וַיֵּרָא 105. *a*  
 וַיֵּרָא 105. *d*  
 וַיֵּרָא 86. *b* (2 f.)  
 וַיֵּרָא 147. 1  
 וַיֵּרָא 148. 3  
 וַיֵּרָא 148. 1, 177. 3  
 וַיֵּרָא 172. 1  
 וַיֵּרָא 19. 2. *a*  
 וַיֵּרָא 140. 1  
 וַיֵּרָא 161. 4  
 וַיֵּרָא (ע) 140. 1  
 וַיֵּרָא 185. 2. *b*  
 וַיֵּרָא, וַיֵּרָא 47,  
 203. 5. *c*  
 וַיֵּרָא 148. 1  
 וַיֵּרָא, וַיֵּרָא 160. 3  
 וַיֵּרָא 147. 3  
 וַיֵּרָא 88. (3. f. pl.)  
 וַיֵּרָא (n.) 190. *b*, 192. 1  
 וַיֵּרָא (v.) 153. 2  
 וַיֵּרָא 158. 2  
 וַיֵּרָא 197. *a*, 216. 1. *e*  
 וַיֵּרָא 140. 1  
 וַיֵּרָא 198. *c*, 207. 1. *a*  
 וַיֵּרָא 22. *a*, 203. 5. *a*  
 וַיֵּרָא 140. 3  
 וַיֵּרָא 140. 1  
 וַיֵּרָא 140. 5  
 וַיֵּרָא (ע) 140. 5  
 וַיֵּרָא (ע) 160. 3  
 וַיֵּרָא (ע) 34  
 וַיֵּרָא (ל) 34, 172. 4  
 וַיֵּרָא 119. 1  
 וַיֵּרָא 161. 4  
 וַיֵּרָא 172. 4  
 וַיֵּרָא 179. 2. *a*  
 וַיֵּרָא 185. 2  
 וַיֵּרָא 140. 1  
 וַיֵּרָא 193. 2  
 וַיֵּרָא 188, 207. 2. *a*  
 וַיֵּרָא 82. 1. *a* (2), 147. 1  
 וַיֵּרָא 148. 3  
 וַיֵּרָא 150. 1 (p. 182)  
 וַיֵּרָא 61. 4. *a*, 150. 1  
 (p. 182)

- יְשׁוּעָה 105. *c*  
 יְשׁוּעָה 88 (m. pl.)  
 יְשׁוּעָה 127. 2  
 יְשׁוּעָה 105. *a*  
 יְשׁוּעָה 158. 2  
 יְשׁוּעָה 172. 4  
 יְשׁוּעָה 105. *a*, 158. 2  
 יְשׁוּעָה 147. 1  
 יְשׁוּעָה 158. 2  
 יְשׁוּעָה 64. 1, 158. 2  
 יְשׁוּעָה 194. 1  
 יְשׁוּעָה 55. 1, 88 (m. pl.),  
 158. 2  
 יְשׁוּעָה 47  
 יְשׁוּעָה 54. 4  
 יְשׁוּעָה 236, 258. 3. *b*  
 יְשׁוּעָה 88 (m. pl.)  
 יְשׁוּעָה 146, 147. 2  
 יְשׁוּעָה 66. 1 (2) *b*, 153. 5,  
 157. 3  
 יְשׁוּעָה 157. 3  
 יְשׁוּעָה 153. 5, 157. 3  
 יְשׁוּעָה 157. 3  
 יְשׁוּעָה 153. 5, 160. 3  
 יְשׁוּעָה 63. 2. *c*, 84. 3. *b*,  
 144. 2  
 יְשׁוּעָה 147. 5  
 יְשׁוּעָה 99. 3. *a*  
 יְשׁוּעָה 172. 4  
 יְשׁוּעָה 105. *c*  
 יְשׁוּעָה 61. 6. *a*  
 יְשׁוּעָה 33. 4  
 יְשׁוּעָה 61. 6. *a* (?), 90  
 (2 f.)  
 יְשׁוּעָה 90 (2 f.)  
 יְשׁוּעָה 141. 1  
 יְשׁוּעָה 140. 1  
 יְשׁוּעָה 82. 5. *a*  
 יְשׁוּעָה 148. 1  
 יְשׁוּעָה 61. 6. *a*  
 יְשׁוּעָה 157. 3  
 יְשׁוּעָה 140. 1  
 יְשׁוּעָה 140. 3  
 יְשׁוּעָה 118. 3  
 יְשׁוּעָה 105. *c*  
 יְשׁוּעָה 164. 2  
 יְשׁוּעָה 160. 3  
 יְשׁוּעָה 140. 5  
 יְשׁוּעָה 88. (m. pl.)  
 יְשׁוּעָה 126. 1  
 יְשׁוּעָה 172. 4  
 יְשׁוּעָה 141. 3  
 יְשׁוּעָה 172. 1  
 יְשׁוּעָה 92. *c*  
 יְשׁוּעָה 140. 1  
 יְשׁוּעָה 60. 1. *a*  
 יְשׁוּעָה 57. 2 (3) *a*  
 יְשׁוּעָה 147. 1  
 יְשׁוּעָה 177. 3  
 יְשׁוּעָה 177. 3  
 יְשׁוּעָה 19. 1, 147. 1  
 יְשׁוּעָה 19. 1, 147. 1  
 יְשׁוּעָה 105. *a*  
 יְשׁוּעָה 216. 1. *b*  
 יְשׁוּעָה 65. *a*, 201. 1  
 יְשׁוּעָה 172. 4  
 יְשׁוּעָה 141. 6  
 יְשׁוּעָה 19. 2. *b*  
 יְשׁוּעָה 88  
 יְשׁוּעָה 105. *a*  
 יְשׁוּעָה 105. *b*  
 יְשׁוּעָה 99. 3. *a*  
 יְשׁוּעָה 10. *a*  
 יְשׁוּעָה 175. 3  
 יְשׁוּעָה 4. *a*  
 יְשׁוּעָה 158. 2  
 יְשׁוּעָה 193. 2. *a*  
 יְשׁוּעָה 88 (3 f. pl.),  
 147. 4  
 יְשׁוּעָה 99. 3. *a*, 119. 1  
 יְשׁוּעָה 105. *c*  
 יְשׁוּעָה 66. 1 (2) *b*, 158. 2  
 יְשׁוּעָה 66. 1 (1), 172. 4  
 יְשׁוּעָה 82. 5. *a*  
 יְשׁוּעָה 57. 2 (4), 176. 1  
 יְשׁוּעָה 176. 1  
 יְשׁוּעָה 172. 1  
 יְשׁוּעָה 54. 4  
 יְשׁוּעָה 111. 2. *b*  
 יְשׁוּעָה 177. 3  
 יְשׁוּעָה 176. 3  
 יְשׁוּעָה 60. 3. *b* (2)  
 יְשׁוּעָה 19. 2, 60. 3. *b*  
 (2), 120. 1  
 יְשׁוּעָה 119. 1  
 יְשׁוּעָה 96. *b*  
 יְשׁוּעָה 176. 3  
 יְשׁוּעָה 96. *b*  
 יְשׁוּעָה 96. *a*, 122. 2  
 יְשׁוּעָה 96. *a*, 122. 2  
 יְשׁוּעָה 197. *b*  
 יְשׁוּעָה 221. 2. *b*

- וַיִּתֵּן 66. 1 (1), 174. 4  
 וַיִּתְחַשֵּׂא 166. 5  
 וַיִּתְחַל 176. 3  
 וַיִּתִּיר 160. 1  
 וַיִּתְּפֶס 176. 3  
 וַיִּתְּלַפְּדוּ: 96. *b*  
 וַיִּתֵּם 140. 5  
 וַיִּתֵּם 140. 1  
 וַיִּתְּמוּ 141. 1  
 וַיִּתְּמוּ: 140. 1  
 וַיִּתְּמַלְּאוּן: 166. 5  
 וַיִּתְּמַלְּטוּ 96. *b*  
 וַיִּתֵּן 54. 2, 84. 3. *b*  
 וַיִּתְּנַח 126. 1  
 וַיִּתְּנֵהם 121. 3  
 וַיִּתְּנֵשׂא 166. 5  
 וַיִּתַּע 175. 3  
 וַיִּתְּעַל 176. 3  
 וַיִּתְּעַלֶּם 96. *b*  
 וַיִּתְּעַרֵּב 119. 1  
 וַיִּתְּפַלְּצוּן: 88.(m.pl.), 96.*b*  
 וַיִּתְּפַלְּשׁוּ: 96. *b*  
 וַיִּתְּפַקֵּד 96. *a*  
 וַיִּתְּקַדְּשׁוּ 96. *b*  
 וַיִּתְּקַלֵּם 96. *b*  
 וַיִּתְּקַע: 126. 1  
 וַיִּתְּקַפּוּ 105. *a*  
 וַיִּתֵּר (ע"ר) 160. 1  
 וַיִּתְּרוּם 82. 5. *a*  
 כְּ 231. 1, 242. *a*, 267. *b*  
 כָּאֵב 183. *b*  
 כָּאִבִּיר 57. 2 (3) *a*, 231. 3. *b*  
 כָּאֵר (כִּי־אֵר) 53. 2. *a*  
 כָּאֵרִי 156. 3, 199. *b*  
 כָּאֵשֶׁר 239. 2 (2)  
 כָּבֵד (v.) 82. 1. *a* (1), 85. 2  
 כָּבֵד (adj.) 216. 1. *e*, 217  
 כָּבֵדָה 198. *a* (4)  
 כָּבוֹד 185. 2, 197. *b*  
 כָּבוֹשׁ 87  
 כָּבֵם 82. 5. *a*  
 כָּבֵם, כָּבֵם 92. *c*  
 כָּבֵשׁ, כָּבֵשׁ 51. 2, 197. *c*  
 כָּבֵשׁ 87  
 כָּבֻדָּה 246. 2. *a*  
 כָּד 197. *b*, 200. *b*  
 כָּה 235. 3 (4)  
 כָּהֵה 121. 1  
 כָּהִיּוֹם 231. 5. *a*  
 כָּהֵן 186. 2. *a*  
 כָּהֵן 80. 2. *b*  
 כָּהֵה 198. *a* (2)  
 כֹּבֵם 186. 2. *a*  
 כֹּבֵעַ 50. 1, 216. 1. *e*  
 כֹּבְעִים 207. 2. *a*  
 כֹּחַ 11. 1. *b*  
 כֹּכַב 57. 1, 187. 1. *e*  
 כֹּן 82. 5. *a*  
 כֹּנֵן 59  
 כֹּנֵנוּ: 161. 4  
 כֹּס 184. *b*, 197. *a*  
 כֹּזֵר 22. *a*  
 כֹּחַד 116. 4  
 כֹּחַדִּי 121. 2  
 כֹּחַשׁ 119. 1  
 כִּי (n.) 53. 3. *a*, 184. *b*  
 כִּי (conj.) 239. 1  
 כִּי אִם 239. 2 (1)  
 כִּידֹד 187. 1. *c*  
 כִּידֹר 187. 1. *c*  
 כִּיּוֹם 16. 2. *a*  
 כִּיּוֹר 200. *c*  
 כִּילִי 184. *b*, 194. 2. *b*  
 כִּילָה 186. 2, 210. *c*  
 כִּי עֲנִים 43. *b*  
 כִּי־תִרוֹן 57. 2 (3) *a*, 231. 3. *b*  
 כִּכֹּר 187. 1. *e*, 197. *a*, 200. *c*, *d*, 207. 1. *b*  
 כִּכְרִים 203. 3  
 כָּל *kāl* 215. 1. *c*  
 כָּל *kōl* 19. 2. *a*, 215. 1. *e*  
 כָּל 277. *a*  
 כָּלָא 179. 1. *a*  
 כָּלָא 184. *a*  
 כָּלָא 220. 1. *b*  
 כָּלָאִים 203. 4  
 כָּלָאִתִּי 165. 2  
 כָּלָב 197. *c*  
 כָּלָה 179. 1. *a*  
 כָּלָה 174. 3 bis.  
 כָּלָהֶם 33. 3, 220. 1. *b*  
 כָּלָהֶה 220. 1. *b*  
 כָּלִי 165. 3  
 כָּלִי 93. *a*  
 כָּלִי 220. 1. *b*  
 כָּלִילוֹת 201. 1. *b*  
 כָּלִיל 174. 3  
 כָּלִי 61. 2, 184. *b*



- כְּלִיא 184. *a*  
 כְּלִיָּה 221. 5. *c*  
 כְּלִים 208. 3. *d*  
 כְּלִיתִי, כְּלִיתִי 174. 2  
 כְּלִיתִיהָ 174. 2  
 כְּלִיתִים 174. 2  
 כְּלִל 154. 3, 161. 2  
 כְּלִלָּה 161. 4  
 כְּלָם 220. 1. *b*  
 כְּלָנָה 220. 1. *b*  
 כְּלִתְנִי 165. 3  
 כְּמָה 231. 4. *a*  
 כְּמַהֲפֶכֶת 45. 4  
 כְּמוֹ 233. *a*  
 כְּמָס 90 (pass.)  
 כְּמָרִיר 187. 2. *c*  
 כֵּן (n.) 221. 6. *a*  
 כֵּן (adv.) 43. *a*, 235. 3 (4)  
 כְּנָה 139. 2  
 כְּנָה וְכָנָה 4. *a*  
 כְּנָה 54. 2  
 כְּנֹר 200. *c*  
 כְּנֹת 211. *a*  
 כְּנֹלֹתָהּ 24. *b*, 131. 2  
 כְּנָס 50. 1, 2  
 כְּנֶעַן 208. 3. *a*  
 כְּנָה 197. *a*, 210, 217  
 כְּנָפֹת 203. 5. *a*  
 כְּנָפִים 203. 1  
 כְּנָפֵל 22. *a*  
 כְּנָרֹת 45. 2  
 כְּנֹת 198  
 כְּסָא 51. 3, 200. *a*  
 כְּסָאָה 221. 3. *a*  
 כָּסוּ 93. *a*  
 כְּסֹואָתָהּ 220. 1. *b*  
 כָּסֵל 51. 1, 84. 3. *a* (2)  
 כָּסִמוֹ 61. 6  
 כָּסֶמֶת 200. *b*  
 כָּסֶה 80. 2. *a* (3)  
 כָּסִפִּי 216. 2. *a*  
 כָּסֶת 199. *d*  
 כָּסֶתוֹתֵיכֶנָּה 24. *b*, 220. 2. *c*  
 כָּעַס 121. 1  
 כָּעֶסֶתָהּ 104. *i*  
 כָּה 197. *a*, 217  
 כָּהָה 198. *c*  
 כָּהִי 237. 2 (2)  
 כָּפִימוֹ 220. 2. *c*  
 כָּפָהּ 220. 1. *b*  
 כָּפָלִים 203. 4  
 כָּפָר 82. 5. *a*  
 כָּפָר 208. 3. *b*  
 כָּפָר 80. 2, 92. *c*, 126. 2  
 כָּפָרִים 187. 2  
 כָּפָרְתָּהּ: 104. *j*  
 כָּרִי 199. *b*  
 כָּרִיתוֹת 199. *d*  
 כָּרָם 50. 3, 197. *b*  
 כָּרָם 183. *b*  
 כָּרָם 186. 2. *a*  
 כָּרְמֵל 50. 3, 193. 2. *c*, 221. 6. *a*  
 כָּרָם 68. *a*  
 כָּרָר 141. 2 (p. 175)  
 כָּרְשׁוֹ 221. 5. *c*  
 כָּרְתִי 119. 1  
 כָּרֶת 60. 4. *a*, 61. 5  
 93. *a*, 121. 1  
 כָּרְתִי 119. 4  
 כָּרְתִי 199. *b*  
 כָּשָׁב, כָּשָׁבָה 51. 2  
 כָּשָׁדִים 197. *d*  
 כָּשָׁר 82. 1. *a* (1)  
 כָּשָׁרוֹן 193. 2  
 כָּתָב 183. *b*, 215. 1. *a*  
 כָּתָב 77. 1, 78. 1  
 כָּתוֹת 139. 2  
 כָּתָלָהּ 216. 2. *b*  
 כָּתָלָהּ 207. 1. *d*  
 כָּתָהּ 197. *a*, 216. 1. *e*  
 כָּתָהּ 61. 1. *b*  
 כָּתָפֹת 203. 5. *a*  
 כָּתָר 50. 1  
 כָּתָח 141. 1 (p. 175)  
 לְ 231. 1, 233, 242. *b*, 267. *b*, 272. 2. *a*  
 לָא 11. 1. *a*, *b*  
 לָא 51. 4. *a*, 235. 1  
 לְאִדְנִי, לְאִדְנִי, לְאִדְוֹן 57. 2 (2) *a*  
 לְאִדְנִי, לְאִדְנִי, לְאִדְנִי 57. 2 (2) *a*  
 לְאִוְמִים 14. *a*  
 לְאִוִּיר 159. 2  
 לָאט 11. 1. *a*  
 לָאט 156. 3  
 וְלָאָהּ 39. 4. *a*  
 לְאִלֹּהִים, לְאִלֹּהִי 57. 2 (2) *a*

- לְאִלּוּהַ 57. 2. (2) *a*  
 לָאֵם 207. 2. *c*  
 לְאִמֹר 57. 2 (2) *a*, 111. 2. *c*, 231. 3. *a*  
 לֹא תִרְצַח 27  
 לֵב 61. 3, 186. 2. *c*, 197. *b*, 215. 1  
 לְבָאֵם 208. 3. *d*  
 לֵבָב 141. 1 (p. 175)  
 לֵבָב 61. 3, 200. *c*, 216. 1, 217, 221. 1, 3, 222  
 וּלְבָב 61. 1. *a*  
 לְבַבְתָּנִי 104. *k*  
 לְבַד 235. 3 (1), 237. 2 (2)  
 לְבַדְהֶן 220. 1. *b*  
 לְבַדְהָ 220. 1. *b*  
 לְבוּשׁ 90 (pass.)  
 לְבִיָּא 196. *d*, 209. 2. *b*  
 לְבַלַּעַ 125. 2  
 לֶבֶן 80. 2. *b*  
 לֶבֶן 207. 1. *b*, 215. 1. *a*  
 לְבָנָה 200. *b*  
 לְבַעַר, קִוֵּן 35. 1  
 לְבַשׁ, לְבַשׁ 82. 1. *a* (1)  
 לְבַשׁ 90 (pass.)  
 לְבַשִּׁים 104. *h*  
 לְבַת (לְהַבַת) 53. 2. *a*  
 לְגִיעַ 125. 2  
 לְגִשֶׁת 231. 4. *a*  
 לָהֶה 148. 2  
 לָהֶת 148. 2  
 לָהֶתִי 148. 2  
 לָהֶתֶנָּה 104. *g*  
 לָהֶ 27  
 לְהַבַת, לְהַבָּה 63. 1. *a*, 214. 1. *b*, 216. 2. *b*  
 לָהֶה 141. 2 (p. 175)  
 לָהֶט 119. 1  
 לְהִיּוֹת 112. 2, 177. 1  
 לְהַעֵם 231. 5. *a*  
 לְהַפְקֵד 91. *b*  
 לְהַשְׁמִיל 180. *a*  
 לְהַשְׁבִּיר 94. *b*  
 לְהַשְׁמִיד 94. *b*  
 לוֹ 11. 1. *b*  
 לוֹ 51. 4. *a*  
 לוֹ 239. 1  
 לוֹיָח 200. *a*  
 לוֹרִי 194. 2. *a*, 210  
 לוֹלֵא 4. *a*  
 לוֹלְאוֹת, see לָלֵאת  
 לוֹלִי 194. 2. *b*  
 לוֹלִי 239. 2 (3)  
 לוֹלִים 187. 1. *e*  
 לוֹן 158. 3  
 לֹחַ 207. 2. *a*  
 לְחַטִּיא 113. 2  
 לְחַיִּים 208. 4  
 לְחַיִּי 216. 1. *a*  
 לְחָלִי 61. 1  
 לְחָלִיק 113. 2  
 לָחֶם 77. 2  
 לָחֶם 92. *d*, 121. 1  
 לָחֶם 60. 1. *a*, 61. 2. *a*, 184. *b*, 197. *b*  
 לָחֶם 139. 2  
 לְחַנְנָה 63. 1. *b*  
 לְחַפֵּר 61. 1  
 לְחַפֵּר פִּרוֹת 43. *b*  
 לְחַתֵּר- 141. 6  
 לְחַשׁוֹת 175. 2  
 לְחַתִּים 203. 5. *b*  
 לְטִיָּהֶם 53. 2. *a*  
 לְיַהֲנֹה, לְיַהֲנֹה 231. 3. *a*  
 לִיל 184. *b*, 200. *a*, 208. 3. *c*  
 לִילָה 61. 6  
 לִין 158. 2, 3  
 לִיסֹד 148. 1  
 לִיקָה־ת 14. *a*, 24. *b*  
 57. 2 (3) *a*  
 לָן 65. *a*  
 לָן, לָה 151. 1  
 לָכָה 151. 1, 240. 2  
 לְכוּלִ- 13. *a*  
 לֶכֶן 239. 2 (3)  
 לֶכֶן, לֶכְנָה 151. 1  
 לָכָת 61. 2, 151. 1  
 לֶכֶת 151. 1  
 לְכַתוּב 22. *a*  
 לְכַתִּי 151. 1  
 לְלָאֵת 187. 1. *e*, 207. 2. *a*  
 לְלֶבֶן 94. *b*  
 לָמַד 78. 2, 84. 3. *a* (2)  
 לָמַד 92. *d*  
 לָמַד- 92. *c*  
 לְמַדְתִּי 86. *b* (2 f.)  
 לָמָה, לָמָה 231. 4. *a*  
 לָמוֹ 233. *a*  
 לְמִזְרָחָה 219. 1. *a*  
 לְמִטָּה 219. 1. *a*



- מִדְּבָרָה 66. 2 (2) *b*, 219. 1  
 מִדָּד 141. 5  
 מִדָּד 184. *b*  
 מִדְּנָה 190. *b*, 191. 4  
 מִדּוֹן 190. *b*, 207. 1. *f*.  
 מִדּוּעַ 235. 2 (3)  
 מִדְּיָן 190. *b*  
 מִדְּיָנִי 216. 1. *d*  
 מִדְּפָא 167. 1  
 מִדָּן 190. *b*  
 מִדָּע 190. *b*  
 מִדְּעָנָו 220. 1. *b*  
 מָה, מָה, מָה 75. 1, 196. *a*  
 מָהֶה 141. 2 (p. 175)  
 מִהוּמָה 198. *a* (3)  
 מִהוּוֹת 177. 1  
 מִהֲלָאָה לְ 237. 2 (4)  
 מִהֲלָכִים 94. *e*, 151. 1  
 מָהֶם 75. 1  
 מָה עָשִׂיתָ 63. 1. *a*  
 מִהֲפָכָה 191. 4, 198. *a*  
 (3), 207. 1. *a*, 216. 1. *b*  
 מִהֲקָצְעוֹת 95. *e*  
 מִהָר 60. 4. *a*, 235. 3 (2)  
 מִהֲתַלּוֹת 112. 3  
 מוֹאֵב 197. *d*  
 מוֹאֲבִית 205  
 מוֹבָא 167. 2  
 מוֹט 157. 1  
 מוֹל, מוֹל 237. 1  
 מוֹלֵל 141. 4  
 מוֹסָד 200. *c*  
 מוֹסָד 150. 5  
 מוֹסָר 190. *b*  
 מוֹסָר 200. *c*  
 מוֹעֵד 190. *b*  
 מוֹעֲדָת 90  
 מוֹעֲצוֹת 207. 1. *a*  
 מוֹפָז 140. 6  
 מוֹצָא 191. 5. *a*  
 מוֹצָא (פִּי) 94. *e*, 165. 2  
 מוֹצָא (לֵא) 165. 2  
 מוֹצָאִי 60. 3. *c*, 216. 1. *a*  
 מוֹצָאֵת 167. 2  
 מוֹצָקָת 150. 4  
 מוֹרָג 207. 2. *a*  
 מוֹרִיגִים, מוֹרִיגִים 59. *a*  
 מוֹרְשִׁי 216. 1. *a*  
 מוֹשֵׁב 191. 3, 5. *a*, 200. *c*, 215. 1  
 מוֹשִׁיבִי 61. 6. *a*  
 מָוֶת 61. 2, 183. *b*, 208. 3. *c*, 217  
 מוֹת 57. 2 (5)  
 מוֹתָה 61. 6. *a*  
 מוֹתִי 221. 5. *a*  
 מוֹצֵחַ 60. 2. *a*, 190. *a*, 191. 3, 197. *b*, 200. *a*, 215. 1. *b*  
 מוֹצֵחַ 126. 1  
 מוֹצֵחֹתִים 220. 1. *b*  
 מוֹצֵחֹתָם 220. 2. *a*  
 מוֹזָה 24. *a*, 75. 1  
 מוֹזִין 53. 2. *a*, 111. 2. *c*  
 מוֹזִלָּג 207. 1. *a*, 210. *e*  
 מוֹזִמּוֹר 191. 5  
 מוֹזְמֵרוֹת 207. 1. *a*  
 מוֹזְעֵזְעִיָּה 161. 2  
 מוֹזְרָה 219. 1. *b*  
 מוֹזָק 200. *c*  
 מוֹחָא 164. 4  
 מוֹחָבַת 54. 1, 205. *b*  
 מוֹחֵלֵל 142. 1  
 מוֹחֵל 140. 5  
 מוֹחֵלִים 190. *b*  
 מוֹחֵלָמִים 94. *e*  
 מוֹחֵלָקָת 207. 1. *d*  
 מוֹחֵלָת 190. *a*  
 מוֹחָה 197. *b*, 200. *c*, 209. 1  
 מוֹחָהוּ 220. 1. *b*  
 מוֹחֵנֵק 190. *a*  
 מוֹחֵסָפֶס 180. *a*  
 מוֹחֵצָרִים 180. *a*  
 מוֹחֵצָרִים 94. *e*  
 מוֹחֵצָרִים 180. *a*  
 מוֹחָקָר 190. *a*  
 מוֹחָרָה 19. 2. *b*, 196. *b*  
 מוֹחֵשְׁבוֹת, מוֹחֵשְׁבוֹת 60. 3. *a*, 216. 2. *a*  
 מוֹחֵשֶׁק 207. 2. *b*  
 מוֹטָבַח 191. 4  
 מוֹטָה 197. *b*, 200. *c*  
 מוֹטָהוּ 220. 1. *b*  
 מוֹטָהוּ, מוֹטָהוּ 24. *b*  
 מוֹטָהוּ 168. *a*, 174. 1  
 מוֹטָלָאוֹת 167. 1  
 מוֹטָלָלָה 161. 2  
 מוֹטָמָה 167. 1

- מַטְמֵנִי 216. 1. *c*  
 מַטָּע 190. *a*  
 מַטְעִי 60. 3. *c*, 216. 1. *a*  
 מָטָר 200. *a*  
 מַטְרָא 196. *d*  
 מִי 75. 1, 196. *a*  
 מִיָּדָד 220. 2. *b*  
 מִיָּדָד־רִי 13. *a*  
 מִיָּדָד־רִי, מִיָּדָד־רִי 57. 2  
 (2) *b*  
 מִיָּדָד 201. 1, 203. 5. *c*  
 מִיָּדָד 57. 2 (2)  
 מִיָּדָד־רִי 150. 1  
 מִיָּדָד־רִי 11. 1. *a*  
 מִיָּדָד־רִי 61. 4, 207. 1. *e*  
 מִיָּדָד־רִי 4. *a*  
 מִיָּדָד־רִי 150. 4  
 מִיָּדָד־רִי 190. *b*  
 מִיָּדָד־רִי 57. 2 (2)  
 מִיָּדָד־רִי 190. *b*, 191. 4  
 מִיָּדָד־רִי 210. *c*  
 מִיָּדָד־רִי 200. *c*  
 מִיָּדָד־רִי 260. 2 (1)  
 מִיָּדָד־רִי, מִיָּדָד־רִי 94. *a*  
 מִיָּדָד־רִי 53. 2. *a*  
 מִיָּדָד־רִי 190. *b*  
 מִיָּדָד־רִי 77. 2, 80. 2  
 מִיָּדָד־רִי 54. 3, 180. *a*  
 מִיָּדָד־רִי 216. 1. *b*  
 מִיָּדָד־רִי 98. 1. *a*, 125. 1  
 מִיָּדָד־רִי 216. 1. *a*  
 מִיָּדָד־רִי 95. *a*  
 מִיָּדָד־רִי 207. 1. *a*  
 מִיָּדָד־רִי 220. 2. *a*  
 מִיָּדָד 82. 1. *a* (1)  
 מִיָּדָד (v.) 77. 3, 82. 1.  
*a* (1)  
 מִיָּדָד (adj.) 90  
 מִיָּדָד 166. 2  
 מִיָּדָד 165. 2  
 מִיָּדָד־רִי 201. 1. *a*  
 מִיָּדָד־רִי 166. 2  
 מִיָּדָד־רִי 166. 2  
 מִיָּדָד־רִי 201. 1. *a*  
 מִיָּדָד־רִי 57. 2 (3) *a*, 214.  
 1. *b*  
 מִיָּדָד־רִי 11. 1. *b*  
 מִיָּדָד־רִי 220. 2. *c*  
 מִיָּדָד־רִי 166. 2  
 מִיָּדָד־רִי 33. 1, 61. 6. *a*,  
 218  
 מִיָּדָד־רִי 237. 2 (2)  
 מִיָּדָד־רִי 220. 1. *b*  
 מִיָּדָד־רִי 191. 3  
 מִיָּדָד־רִי 200. *b*, *e*  
 מִיָּדָד־רִי 165. 3  
 מִיָּדָד־רִי 198. *a* (2)  
 מִיָּדָד־רִי 98. 1. *a*  
 מִיָּדָד־רִי 207. 1. *c*  
 מִיָּדָד־רִי 92. *b*  
 מִיָּדָד־רִי 187. 1. *a*  
 מִיָּדָד־רִי 216. 1. *a*  
 מִיָּדָד־רִי 92. *d*  
 מִיָּדָד־רִי 80. 1, 92. *c*  
 מִיָּדָד־רִי 199. *a*  
 מִיָּדָד־רִי 217  
 מִיָּדָד־רִי 217  
 מִיָּדָד־רִי 89  
 מִיָּדָד־רִי 63. 2. *a*, 217. 221.  
 5, 222  
 מִיָּדָד־רִי 65. *a*  
 מִיָּדָד־רִי 44. *a*  
 מִיָּדָד־רִי 11. 1. *a*  
 מִיָּדָד־רִי 211, 217, 222  
 מִיָּדָד־רִי 44. *a*  
 מִיָּדָד־רִי 11. 1. *a*  
 מִיָּדָד־רִי 66. 2 (2) *a*  
 מִיָּדָד־רִי 61. 1  
 מִיָּדָד־רִי 22. *a*, 209. 3, 217  
 מִיָּדָד־רִי 64. 2  
 מִיָּדָד־רִי 11. 1. *a*  
 מִיָּדָד־רִי 61. 1, 216. 2, 2. *a*  
 מִיָּדָד־רִי 89 (f. s.)  
 מִיָּדָד־רִי 62. 2  
 מִיָּדָד־רִי 64. 2  
 מִיָּדָד־רִי 199. *a*  
 מִיָּדָד־רִי 61. 6. *a*, 195.  
 3, 218. *a*  
 מִיָּדָד־רִי 75. 1  
 מִיָּדָד־רִי 141. 4  
 מִיָּדָד־רִי 191. 2  
 מִיָּדָד־רִי 235. 2 (3)  
 מִיָּדָד־רִי 53. 3. *a*, 111. 2. *c*  
 מִיָּדָד־רִי 237. 2 (2)  
 מִיָּדָד־רִי 191. 5  
 מִיָּדָד־רִי 190. *a*  
 מִיָּדָד־רִי 190. *a*, 203. 2  
 מִיָּדָד־רִי 93. *a*  
 מִיָּדָד־רִי 164. 2  
 מִיָּדָד־רִי 51. 4  
 מִיָּדָד־רִי 139. 3  
 מִיָּדָד־רִי 24. *b*, 190. *a*

- מִמְחִים 209. 1. *a*  
מִמְכָּר 191. 5. *a*  
מִמְלָאִים 167. 1  
מִמְלָכָה 191. 5. *a*, 211, 214. 1. *b*  
מִמְלֶכֶת 61. 1. *b*  
וּמִפְעֻמָּדָה 45. 3  
מִמֶּר 190. *b*  
מִמְרָרִים 24. *b*, 190. *a*  
מִמְשָׁה 93. *e*  
מִמְשָׁלָה 198. *a* (3), 214. 1. *b*, 221. 2. *a*  
מִז 174. 5  
מִז 232, 233, 242. *a*, 260. 1, 267. *b*  
מִז 4. *a*  
מִנְאָץ 96. *a*, *b*, 122. 2, 131. 6  
מִנְד, מִנְד 140. 6  
מִנּוּח 207. 1. *c*  
מִנּוּס 207. 1. *c*  
מִנְזָרִיך 24. *b*  
מִנְח 160. 5  
מִנִּי 61. 6. *a*, 199. *b*, 232. *a*  
מִנִּי 232. *a*  
מִנְעָה 127. 2  
מִנְקִיּוֹת 209. 2. *a*  
מִנְשָׁה 4. *a*  
מִנָּת 196. *b*, 211. *a*  
מִנָּת־ 19. 2. *a*  
מִס 54. 2. *a*, 207. 2. *a*  
מִסב 140. 5  
מִסָּה 54. 2. *a*  
מִסִּיף 140. 5  
מִסָּף 190. *b*, 216. 1. *a*  
מִסְכָּה 216. 1. *b*  
מִסְכֵּן 190. *a*  
מִסְכֵּן 93. *e*  
מִסְכָּנוֹת 50. 2  
מִסְלָאִים 167. 1  
מִסְמֶר 200. *c*  
מִסֵּס 139. 2  
מִסְפֵּד 190. *a*, 191. 4, 215. 1. *b*  
מִסְרָת 53. 2. *a*  
מִסְתָּר 94. *e*  
מִסְתַּתֵּר 54. 4  
מִעְבָּרִי 216. 1. *a*  
מִעְבְּרוֹת, מִעְבְּרוֹת 207. 1. *b*  
מִעְבֵּר לְ 237. 2 (2)  
מִעְדָן 200. *c*  
מִעָה 210  
מִעוֹז 190. *b*, 210. *a*, 216. 1. *a*  
מִעוֹן 207. 1. *c*  
מִעָתָה 161. 4  
מִעֻזָּה 54. 3, 221. 6. *b*  
מִעֻזָּרִים 94. *e*  
מִעֻט 60. 3. *c*, 183. *b*, 207. 2. *a*  
מִעֻט 78. 1, 121. 1  
מִעִיָּהם 221. 2. *b*  
מִעִים 201. 1  
מִעֵקֶן 200. *c*  
מִעֵינֹז 61. 6. *a*  
מִעִיר 158. 3  
מִעֵכָה 196. *b*  
מִעְכָּתִי 194. 2. *a*  
מִעֵל 190. *b*  
מִעֵל 84. 3. *a* (3), 118. 2  
מִעֵל 237. 2 (1)  
מִעֵל 190. *b*  
מִעָלָה 190. *b*  
מִעֵלָם 119. 3  
מִעֵם 237. 2 (1)  
מִעֵן 190. *b*  
מִעֵנָה־רֶכֶּךְ 60. 4. *a*  
מִעֵרָה 216. 1. *a*  
מִעֵרְכוֹת 216. 2. *a*  
מִעֵרְכִי 216. 2. *a*  
מִעֵרַת 60. 3. *c*  
מִעֵשָׂה 209. 1  
מִעֵשֹׁר 200. *a*, 215. 1  
מִפֵּל 191. 1  
מִפְנִי 237. 2 (2)  
מִפְקָדִים 95. *a*  
מִפֶּר 140. 5  
מִפְתָּח 191. 2, 215. 1. *b*  
מִפְתִּיָּה 221. 7. *a*  
מִץ 156. 2  
מִצָּא 11. 1. *b*  
מִצָּא 57. 2 (2), 163  
מִצָּאָם 61. 1. *c*, 164. 4  
מִצָּאֵן 89 (f. pl.)  
מִצָּאֵת 57. 2 (2), 205  
מִצָּאָתָם 104. *i*  
מִצָּאָתָנִי 104. *i*  
מִצָּבָתָם 220. 2. *a*  
מִצָּד 190. *b*, 200. *a*  
מִצְוָה 190. *b*

- מְצוֹר 207. 1. *c*  
 מְצָחָה 198. *c*  
 מִצֵּל 140. 5  
 מִצֵּע 190. *b*  
 מִצְעָר 191. 5  
 מִצָּק 150. 5  
 מִצָּר 190. *b*, 210  
 מִצְרֵי 194. 1  
 מִצְרִים 197. *d*  
 מִצְרִים 207. 2. *a*  
 מִצְתִּי 164. 2  
 מִק 186. 2. *c*  
 מִקְדָּשׁ 191. 5. *a*  
 מִקְדָּשׁ 24. *b*, 190. *a*  
 מִקְדָּשִׁי 216. 2. *a*  
 מִקְדָּשְׁכֶּם 104. *h*, 221. 3. *a*  
 מִקוֹם 197. *b*, 200. *a*, 216. 1  
 מִקְטִיל 217. *a*  
 מִקְטָר 95. *a*  
 מִקְרִי 61. 6. *a*  
 מִקָּל 200. *a*, 215. 1. *b*  
 מִקְלָכֶם 221. 3. *a*  
 מִקְלָלוֹנִי 90 (3 pl.)  
 מִקְנָה 165. 3  
 מִקְנָה 221. 7  
 מִקְנָתִי 90 (2 f.)  
 מִקְצָעַת 216. 2. *a*  
 מִקְרָאִי 167. 1  
 מִקְרָאִי 216. 1. *a*  
 מִקְרָה 24. *b*  
 מִקְרָח 95. *a*  
 מִקְרָקֶר 161. 2  
 מִרָא 196. *d*  
 מִרְאָה 217  
 מִרְאָה 217  
 מִרְאָה 220. 1. *b*  
 מִרְאָהוּ 220. 1. *b*  
 מִרְאָשׁוֹת 201. 1  
 מִרְאָשִׁי 214. 2. *b*  
 מִרְבֵּע 80. 2. *b*  
 מִרְבֵּץ 191. 3, 215. 1. *b*  
 מִרְדּוֹת 22. *a*  
 מִרְדָּכֶם 119. 3  
 מִרְדָּף 114  
 מִרְה 34, 141. 1  
 מִרְה 34  
 מִרְה 61. 5  
 מִרוֹ 172. 2  
 מִרְנָחִים 161. 4  
 מִרוֹמָם 161. 4  
 מִרוֹץ 190. *b*  
 מִרְזַח 215. 1. *b*  
 מִרְחָק 191. 5, 207. 2. *b*, 210. *e*  
 מִרְטָה 24. *c*, 93. *e*  
 מִרִירוֹת 198. *a* (4)  
 מִרְף 190. *b*  
 מִרְכָּב 190. *a*  
 מִרְכָּבָה 58. 2. *a*, 210. *e*, 214. 1. *b*, 216. 2. *b*  
 מִרְכָּבַת 114  
 מִרַע 140. 5  
 מִרְעָה 190. *b*  
 מִרְעָהוּ 220. 1. *b*  
 מִרְעִית 190. *b*  
 מִרַר 141. 5  
 מִרְרָה 216. 1. *b*  
 מִרְחַת 60. 4. *a*  
 מִרְחָתִם 203. 5  
 מִשְׁאוֹת 166. 2, 191. 4  
 מִשְׁגָּב 221. 6. *a*  
 מִשְׁוֹר 190. *a*, 191. 2  
 מִשְׁכִּיל 191. 1  
 מִשְׁמַאֲלִים 180. *a*  
 מִשְׁחָו 164. 2  
 מִשְׁחָרַת 3. 1. *a*  
 מִשְׁבֵּר 215. 1. *b*  
 מִשְׁנָה 191. 4  
 מִשְׁוֹבָבַת 161. 4  
 מִשְׁחָה (inf.) 125. 2  
 מִשְׁחַת 215. 1. *b*  
 מִשְׁחַת 54. 1, 205. *b*  
 מִשִּׁיב 210  
 מִשְׁתִּיהוּ 104. *k*  
 מִשְׁכָּב 200. *c*  
 מִשְׁכָּב 95. *a*  
 מִשְׁכּוֹ, מִשְׁכּוֹ 89 (m. pl.)  
 מִשְׁכָּלָה 207. 1. *a*  
 מִשְׁכָּמָה 27.  
 מִשְׁכָּן 200. *c*, *e*  
 מִשְׁכָּנִי 66. 2 (2) *c*  
 מִשְׁלָף 95. *a*  
 מִשְׁמִים 139. 3  
 מִשְׁמִים 191. 5  
 מִשְׁמַעְתָּם 60. 3. *a*  
 מִשְׁמֶר 217  
 מִשְׁמֶרַת 214. 1, 217  
 מִשְׁעָנָה 207. 1. *a*  
 מִשְׁפָּחָה 214. 1. *b*  
 מִשְׁפָּחַת 61. 1. *b*



- מִשְׁפָּחָתוֹ 60. 3. *a*  
 מִשְׁפָּטִי 92. *b*  
 מִשְׁפִּילִי 61. 6. *a*, 218  
 מִשְׁק 190. *b*  
 מִשְׁקָד 80. 2. *b*, 93. *e*  
 מִשְׁקוֹף 190. *a*  
 מִשְׁרִים 210. *c*  
 מִשְׁרֵת 54. 1, 205. *b*  
 מִשֵּׁשׁ 141. 1 (p. 175)  
 מִשְׁתַּגֵּעַ 126. 1  
 מִשְׁתַּחֲוִיֹּתָם 90 (2 m.),  
 176. 1  
 מִשְׁתִּיר 22. *b*, 223. 1. *a*  
 מִשְׁתִּים 22. *b*  
 מִת 57. 2 (5), 82. 1. *a*  
 (1), 153. 1, 156. 2 bis  
 מִתָּה 54. 1  
 מִתְדַּפְּקִים 82. 5. *a*  
 מִתָּה 34  
 מִתָּה 34  
 מִתָּה 86. *b* (2 m.)  
 מִתּוֹק 185. 2. *b*, 207. 1. *c*  
 מִתִּיקָה 66. 2 (2) *c*  
 מִתּוֹשֶׁלַח 218. *a*  
 מִתְחַרָּה 94. *a*  
 מִתְחַת 237. 2 (1)  
 מִתִּים 201. 1, 207. 2. *a*  
 מִתְכַּבֵּד 96. *b*  
 מִתְלָאָה 24. *a*, 75. 1  
 מִתְלַהֲלָה 141. 6  
 מִתְלַעַ 80. 2. *b*  
 מִתְלַעוֹת 51. 4  
 מִתָּם 190. *b*  
 מִתָּן 215. 1. *a*
- מִתְנִים 208. 4  
 מִתְעַפֵּעַ 141. 6  
 מִתָּק 79. 2, 84. 3. *a* (2)  
 מִתְרוֹנֵן 141. 5\*  
 מִתַּת 54. 2, 205. *f*  
 נא 46  
 נָא 240. 2, 263. 1. *a*  
 נָאֵד 200. *a*  
 נָאֲדָרִי 60. 3. *a*, 61. 6. *a*  
 נָאֲוָה 168. *a*, 174. 1  
 נָאֲוָה 57. 2 (2) *a*, 187.  
 1. *d*  
 נָאוֹר 174. 1  
 נָאוֹר 159. 1  
 נָאוֹת 56. 4  
 נָאֲחֲזִי 111. 2. *d*  
 נָאֵם 90 (*pass.*)  
 נָאָה 121. 1  
 נָאָה 60. 3. *b* (2)  
 נָאֲפִים 187. 2. *c*  
 נָאֵץ 82. 5. *a*, 121. 1  
 נָאֵץ 60. 4. *a*, 92. *d*  
 נָאֲצוֹת 63. 1. *a*  
 נָאֲצוֹתִיהָ 63. 1. *a*  
 נָאֵר 121. 1  
 נָאֲרִים 140. 2  
 נָאֲשָׁאֵר 120. 2  
 נָבֵא 50. 1, 82. 5. *a*  
 נָבֵא 207. 1. *b*  
 נָבֵה 219. 1. *b*  
 נָבִיחֵלֵל 65. *b*  
 נָבוֹאָה 198. *a* (2)  
 נָבוֹכְדָנָאֶצַּר 51. 4
- נָבוֹכְדָנָאֶצַּר 51. 4  
 נָבוֹן 158. 4  
 נָבֹזָה 141. 1  
 נָבֹזִי 140. 2  
 נָבִיחָה 165. 3  
 נָבִיחִי 159. 1  
 נָבִיחִים 159. 3  
 נָבִיל 82. 1. *a* (1), 84. 3.  
*a* (1)  
 נָבִיל 132. 3  
 נָבִיל 90  
 נָבִילָה (עֵעֵ) 141. 1  
 נָבִיל צִיץ 35. 1  
 נָבִילָתוֹ 221. 2. *b*  
 נָבִילָתִי 221. 2. *b*  
 נָבִילָתָהּ 221. 2. *b*  
 נָבִילָתִי 158. 4  
 נָבֵעַ 50. 1  
 נָבִיקָה 141. 1  
 נָבִיקָשָׁה 99. 3  
 נָבִיר 140. 2  
 נָבִילָלֵי 83. *c* (2), 122. 2  
 נָבִילָה 219. 1  
 נָבִיר 237. 1  
 נָבִירָה 99. 3  
 נָבִירָה 91. *a*  
 נָבִירָה 184. *a*, 197. *a*, 208.  
 3. *b*  
 נָבִירָה 184. *a*, 198. *a*. 2  
 נָבִירָה 140. 2  
 נָבִירָה 131. 5  
 נָבִירָה 196. *b*  
 נָבִירָה 91. *b*, 173. 2  
 נָבִירָה 140. 2

- נגלות 173. 2  
 נגלינו 173. 1  
 נגליה 173. 1  
 נגז 131. 4  
 נגזנוה 60. 3. *a*  
 נגעת 207. 1. *e*  
 נגרות 140. 2  
 נגש 80. 2. *a* (3), 84.  
 3. *a* (2), 130. 1  
 נד (v.) 156. 2  
 נדר 84. 3. *a* (3), 141. 3  
 (p. 175)  
 נדי 156. 2  
 נדוש 57. 2 (5)  
 נדמה 173. 2  
 נדר 84. 3. *a* (3), 125. 3  
 נהג 131. 1  
 נהיה 112. 2  
 נהל 121. 1  
 נהלואה 80. 2. *b*  
 נהלל 187. 2. *c*  
 נהם 118. 2  
 נהפף 60. 3. *a*  
 נהר 200. *c*, 207. 1. *b*  
 נהרים 203. 3  
 נהרות 149. 1  
 נהיר 149. 1  
 נהירד 142. 1  
 נהה 156. 1  
 נהח, נוה 157. 1  
 נוטיהם 221. 7. *a*  
 נוכלה 149. 1  
 נוסרו 83. *c* (2), 150. 3  
 (p. 182)  
 נוע, נוע 157. 1  
 נוקש 149. 1  
 נושבה 13. *b*  
 נזיר 158. 4  
 נזל 82. 1. *a* (3), 84. 3.  
*a* (1)  
 נזלו 86. *a*, 141. 1  
 נזלי 86. *a*  
 נח 60. 2  
 נחבא 63. 1. *b*  
 נחבאת 63. 1. *b*  
 נחבה 165. 1  
 נחבתם 164. 2  
 נחיה 100. 2. *a* (2), 156. 4  
 נחיה 156. 4  
 נחומים 187. 2. *a*  
 נחוש 185. 2  
 נחוששה 205  
 נחל 80. 1  
 נחל 60. 3. *a*  
 נחל 131. 1  
 נחל 140. 2  
 נחלה 60. 3. *a*, 61. 6. *a*  
 נחלה 60. 3. *a*  
 נחלי 141. 1  
 נחלמה 99. 3  
 נחלץ 113. 1  
 נחלת 196. *b*  
 נחלת 141. 2  
 נחם 77. 2  
 נחם 60. 4. *a*, 131. 1  
 נחמהה 111. 1  
 נחמים 140. 2  
 נחן 135. 2  
 נחני 53. 2. *a*, 71. *a* (1)  
 נחנתי 140. 2, 141. 2  
 נחר 140. 2  
 נחר 135. 2, 140. 2  
 נחרי 141. 1  
 נחשת 197. *b*, 205, 211  
 נחשתן 193. 1  
 נחת 131. 1  
 נחת (ע"ע) 140. 2  
 נחתו (פ"ן) 131. 1  
 נטה 79. 3. *a*  
 נטה 131. 3  
 נטויות 172. 5, 209. 3. *a*  
 נטוש 131. 3  
 נטיר 172. 1  
 נטיר 172. 1  
 נטמא 207. 1. *b*  
 נטמינו 173. 1  
 נטמיהם 164. 2, 173. 1  
 נטע 60. 3. *c*, 184. *a*  
 נטע 131. 4  
 נטע 184. *a*, 216. 1. *e*  
 נטע 126. 1  
 נטעי 131. 3  
 נטר 51. 1  
 נטרה 207. 1. *a*  
 נר 53. 3. *a*  
 נירה 59. *a*  
 נירח 187. 2. *c*  
 נירם 105. *a*  
 נירצוץ 187. 1. *c*  
 נירר 158. 2  
 נירם 105. *a*  
 נפא 24. *b*

- נִכְבֵּד 207. 2. *b*  
 נִכָּה 210  
 נִכּוּץ 159. 3  
 נִכּוּנָה 159. 1  
 נִכּוּנָה 159. 1  
 נִכַּח 237. 1  
 נִכְחַת: 127. 1  
 נִכָּס 50. 2  
 נִכְסָה 91. *b*  
 נִכְסֶפֶתָה 86. *b* (2 m.)  
 נִכְפֵּר 83. *c* (2)  
 נִכָּר 216. 1. *b*  
 נִכְרִי 194. 2  
 נִלְבָּב 80. 2. *b*  
 נִלְוֹ 91. *d*  
 נִלְוֹ 159. 3  
 נִלְחָם 91. *b*, 119. 1  
 נִלְקַח 132. 2  
 נִמְבָּזָה 91. *e*  
 נִמְלֹג 159. 1  
 נִמּוּג 159. 1  
 נִמּוּטָו 159. 1  
 נִמּוּל 159. 1  
 נִמּוּלִים 159. 3  
 נִמְלָה 200. *b*, *e*  
 נִמְלֹח 159. 1  
 נִמְלָתָם 141. 2  
 נִמָּס, נִמָּס 140. 2  
 נִמְצָא 207. 1. *b*, 209. 3. *b*  
 נִמְצָאָתִי 60. 1. *a*  
 נִמְקָתָם 141. 2  
 נִמְרִי (עֹר) 159. 1  
 נִמְר 185. 2  
 נִנְתָּקָה 45. 4, 97. 1  
 נִס 174. 5  
 נִסָּב 135. 2, 140. 2  
 נִסְבָּאָה 164. 5  
 נִסְבָּה 141. 1  
 נִסְבָּה 140. 2  
 נִסָּה 3. 1. *a*, 131. 3, 165. 1  
 נִסּוּג (K. fut.) 157. 3  
 נִסּוּג (Ni.) 159. 1  
 נִסּוּגִים 159. 3  
 נִסּוּגָתִי 11. 1. *a*  
 נִסּוּגָתִי 66. 2 (2) *c*, 159. 1  
 נִסָּךְ 50. 1  
 נִסָּךְ 184  
 נִסְכָּה 220. 1. *b*  
 נִסְכִּי 216. 2. *a*  
 נִסָּס 141. 3 (p. 175)  
 נִנְסָעָה 99. 3  
 נִנְסָפֵר 99. 3  
 נִנְעָבָדָם 111. 3. *a*  
 נִנְעוּר 159. 1  
 נִנְעוּרָה 62. 2  
 נִנְעוּרִים 201. 1. *b*  
 נִנְעַל 197. *a*, 200. *c*  
 נִנְעָלִים 203. 2, 208. 4  
 נִנְעָלָם 60. 3. *a*, 112. 3  
 נִנְעָלָמִים, נִנְעָלָמָה 112. 3  
 נִנְעָם 82. 1. *a* (2)  
 נִנְעָמָה 32. 3. *a*  
 נִנְעָצוּץ 187. 2. *c*  
 נִנְעַר 121. 1  
 נִנְעַר 58. 1, 184. *b*  
 נִנְעַר 184. *b*  
 נִנְעָרָה 58. 1  
 נִנְעָרֵץ 111. 3. *b*  
 נִנְעָשָׂה 172. 3  
 נִנְפּוּלָתִי 159. 1  
 נִנְפּוּץ 159. 1  
 נִנְפּוּצוֹתָם 159. 1  
 נִנְפּוּצִים 159. 3  
 נִנְפָּלָאוֹת 235. 3 (3)  
 נִנְפָּלָאֹת 166. 1  
 נִנְפָּלָאֹת 166. 1, 205. *c*  
 נִנְפָּלָאָתָה 166. 1  
 נִנְפָּלֹ 106. *a*  
 נִנְפָּלִיכֹ 173. 1  
 נִנְפָּלִיחִי 173. 1  
 נִנְפָּלִל 92. *a*  
 נִנְפָּץ 61. 4  
 נִנְפָּץ 179. 2. *a*  
 נִנְפָּשׁ 50. 2, 102. 1, 197. *b*, 200. *c*  
 נִנְפָּתוּלִים 187. 2. *a*  
 נִנְץ 217  
 נִנְצָב 50. 1, 179. 2. *a*  
 נִנְצָה 217  
 נִנְצוּמָה 99. 3  
 נִנְצָה 61. 2  
 נִנְצָטָדָק 54. 4, 96. *b*  
 נִנְצָלָה 65. *a*  
 נִנְצָמָתִי 86. *b* (2 m.)  
 נִנְצַר 50. 3, 51. 1  
 נִנְצַר 131. 3  
 נִנְצָרָה 24. *b*, 98. 1. *a*  
 נִנְצָרָה 24. *b*, 106. *b*  
 נִנְצָרָתָם 104. *i*

- נִצַּח 149. 1  
 נִקְבָּה 131. 3  
 נִקְבָּצוּ 91. *d*  
 נִקְדָּה 185. 2. *b*  
 נִקְה 174. 3  
 נִקְוָה 24. *c*  
 נִקְטָל 217  
 נִקְטָתָם 159. 1  
 נִקְרָא, נִקְרִי 185. 2. *d*,  
 209. 2  
 נִקְרִית 173. 1  
 נִקְרִיתִי 173. 1  
 נִקְלָה, נִקְלָה 140. 2  
 נִקְלָתִי 141. 2  
 נִקָּם 217  
 נִקָּם 131. 3  
 נִקְמָה 217  
 נִקְעָה 179. 2. *a*  
 נִקְרָא 91. *b*, 166. 3  
 נִרָא 43. *a*, 200. *a*  
 נִרָא 97. 2. *a*  
 נִרְדָּה 183. *b*  
 נִרְדָּה 99. 3, 147. 5  
 נִרְפָּאוּ 164. 3  
 נִרְצָה 140. 2  
 נִשָּׂא 82. 5. *a*  
 נִשָּׂא 131. 3  
 נִשָּׂא 131. 4  
 נִשָּׂא (Pi.) 165. 2  
 נִשָּׂאוֹ 164. 4  
 נִשָּׂאָה 164. 4  
 נִשָּׂו 165. 3  
 נִשְׂוָה 57. 2 (3) *a*, 86. *b*  
 (3 pl.), 164. 3  
 נִשְׁוִי 165. 3  
 נִשָּׂא 177. 3  
 נִשָּׂא 165. 2  
 נִשָּׂאֵל 119. 1  
 נִשְׁבָּה 150. 3  
 נִשְׁבָּרָה 205  
 נִשְׁדָּנִי 141. 2  
 נִשְׁדָּנִי 220. 1. *b*  
 נִשְׁדָּנִי 207. 2. *e*  
 נִשְׁדָּנִי 140. 5  
 נִשְׁדָּן 84. 3. *a* (3)  
 נִשְׁדָּן 51. 4  
 נִשְׁלָה 84. 3. *a* (2)  
 נִשְׁלָח 124. *a*  
 נִשְׁלִיכָה 97. 1  
 נִשְׁמָה 141. 1  
 נִשְׁמָה 141. 1  
 נִשְׁנִי 92. *c*  
 נִשָּׂה 50. 2  
 נִשְׁקָה 53. 3. *a*, 128  
 נִשְׁתָּה 24. *c*  
 נִשְׁתָּה 83. *c* (2)  
 נִשְׁתָּה 172. 3  
 נִתּוֹן 11. 1. *b*  
 נִתּוֹן 11. 1. *b*  
 נִתְּן 50. 1, 80. 2. *a* (3),  
 84. 3. *a* (2)  
 נִתָּן 130. 1, 132. 1  
 נִתָּן, נִתָּן 131. 4  
 נִתָּן 130. 1. *b*  
 נִתָּן 24. *c*  
 נִתָּן 11. 1. *b*  
 נִתָּן 101. 3. *a*  
 נִתָּן 50. 1  
 נִתָּן 131. 3  
 נִתְּקִיחָה 24. *b*  
 נִתָּר 125. 3  
 נִתָּשׁ 50. 1  
 נִתָּתָם 132. 1  
 סָאָה 200. *b*, 207. 1. *f*  
 סָאָתִים 203. 3  
 סָבָה, סָבָה 134. 1, 139. 2  
 סָבָה 138  
 סָבָה 141. 4  
 סָבָבִי, סָבָבִי 104. *l*,  
 139. 1  
 סָבָבִי 139. 1  
 סָבָבִי 61. 3  
 סָבִיב 11. 1. *b*  
 סָבִיב 235. 3 (1)  
 סָבִיב 90  
 סָבָדִי 19. 2. *a*  
 סָבָבִי 24. *b*, 221. 5. *a*  
 סָבָבִי 19. 1, 45. 2  
 סָבָל 187. 1. *a*  
 סָבָלִי 24. *b*, 221. 5. *a*  
 סָבָלִי 3. 1. *a*  
 סָבָר 51. 1  
 סָבָרִי 187. 2. *c*  
 סָבָב 137, 141. 4  
 סָוִד 184. *b*  
 סָוִדִי 186. 2. *a*  
 סָוִס 58. 1  
 סָוִסָה 58. 1  
 סָוִסִי 62. 2  
 סָוִסִי 66. 1 (2) *b*  
 סָוִסִי 62. 2

- סוּפֶר 186. 2. *a*  
 סוּר 3. 1. *a*  
 סוּתָה 53. 2. *a*, 220. 1. *b*  
 סָחֵב 119. 1  
 סָחַרְחַר 92. *a*, 122. 1  
 סִיר 197. *b*, 200. *c*, *d*  
 סִכְכָּה 51. 1, 141. 2 (p. 175)  
 סָכַל 3. 1. *a*, 51. 1, 80.  
     2. *a* (1)  
 סָכַסָּה 138  
 סָכַר 3. 1. *a*, 51. 1  
 סָלָחַה 125. 1  
 סָלָסַל 141. 5  
 סָלָסְלוֹת 187. 1. *e*, 207. 2. *a*  
 סָלַק 84. 3. *a* (2)  
 סָלַם 55. 1, 193. 2. *c*  
 סָלַח 197. *b*  
 סָמְדַר 195. 1  
 סָמְכָהוּ: 104. *i*  
 סָנָה 183. *b*, 184. *b*  
 סָנוּרִים 207. 1. *a*  
 סָסְסִים 207. 2. *a*  
 סָנְפִיר 195. 1  
 סָעַד 19. 2. *a*, 89  
 וּסְעָדָה 234. *a*  
 סָעִי 131. 3  
 סָעַר, סָעַר 122. 2  
 סָעָרָה 51. 1  
 סָה 200. *c*, 207. 2. *a*  
 סָפָה 3. 1. *a*  
 וּסְפִי 156. 4  
 סָפֵן 50. 1  
 סָפָה 141. 3 (p. 175)  
 סָפַר 61. 4  
 סָרִים 210. *a*  
 סָרִיסִי, סָרִיסִי 60. 3. *c*  
 סָרַעְפָּה 68. *a*  
 סָתָו 184. *b*  
 סָתָמוּם 104. *g*  
 סָתָר 217  
 סָתָרָה 217  
 סָתָרוּ 66. 2 (2) *a*  
 עָב 197. *b*, 200. *c*, 215.  
     1. *a*  
 עָב (*ōbh?*) 19. 2. *a*  
 עָבַד 112. 5. *c*  
 עָבַד 65  
 עָבַדָה 111. 3. *a*  
 עָבַדוּ 220. 2. *b*  
 עָבַדוּ 65  
 וְעָבַדוּ 61. 1. *a*  
 עָבַדִי 216. 1. *a*  
 עָבַדִי 61. 1  
 עָבַדְיָהוּ 195. 3  
 עָבַדְיָה: 220. 1. *b*  
 עָבַדַת 22. *a*  
 עָבַר 112. 5. *b*  
 עָבַרִי 194. 1, 209. 2, 217  
 עָבַרְיָה 62. 2  
 עָבַרְיֹת 62. 2  
 עָבַרִים, עָבַרִים 62. 2  
 עָבַרִית 217  
 עָבַרְהָ 106. *a*  
 עָבַרְכֶם 106. *a*, 127. 2  
 עָבַת 200. *c*  
 עָגַב 112. 5. *a*  
 עָגַב 186. 2. *b*  
 עָגַל 185. 2. *b*  
 עָגַל 197. *c*  
 עָגָלָה 197. *c*  
 עָד 237. 1, 238. 1, 267. *b*  
 עָד 65. *a*  
 עָד (וְעָד) 46  
 עָד 43. *a*  
 עָדָה 112. 5. *a*  
 עָדָה 184. *b*  
 עָדוּת 209. 3  
 עָדִי 238. 1. *a*  
 עָד עָד 239. 2 (2)  
 עָדָה 112. 5. *a*  
 עָדָר 112. 5. *a*  
 עָדָתִי 220. 2. *a*  
 עָיִגַב 186. 2. *b*  
 עָוֹד 235. 3 (1), 236  
 עָוִד 161. 1  
 עָוִז (v.) 157. 1  
 עָוִיז 156. 1  
 עָוִל, עָוִל 184. *b*, 216.  
     1. *d*  
 עָוִל 161. 1  
 עָוָלָה 51. 1, 208. 3. *c*  
 עָוָלוּ 221. 5. *b*  
 עָוִלָל 142. 1  
 עָוִלָל 141. 5  
 עָוִלָם וְעָד 63. 1. *c*  
 עָוִלָתָה 61. 6. *a*  
 עָוִן 156. 1  
 עָוִן 200. *c*  
 עָוִנָן 141. 4  
 עָוָעִים 187. 1. *e*  
 עָוָה 201. 1

- עיץ 179. 2. *a*  
 עור 200. *a*  
 עַר (v.) 57. 2 (5) *a*,  
 161. 1  
 עַר (adj.) 187. 1. *b*  
 עָרוֹן 193. 2  
 עֲרֵת 198. *a* (3), 201. 1  
 עֵת 161. 1  
 עָז 65. *a*  
 עֵז 200. *b*, 207. 2  
 עֲזָאֵל 11. 1. *a*, 168. *a*  
 עֲזָבָה 98. 1  
 עֲזֻבֻּנִיָּה 22. *a*  
 עֲזָבִי 61. 6. *a*  
 עֲזָבָה 111. 3. *a*  
 עֲזֻבָּנִי 104. *j*  
 עֲזֻז 60. 3. *b* (1), 184  
 עָזִי 221. 6  
 עֲזָה 61. 5  
 עָזֵר 112. 5. *b*  
 עָזֵר 184  
 עֲזָרָה 196. *b*  
 עֲזָרְתָּה 61. 6. *a*  
 עָטָה 112. 5. *b*  
 עֲטָה 209. 1. *a*  
 עֲטָלָה 195. 1  
 עֲטָלָפִים 207. 1. *a*  
 עָטָר 50. 1, 112. 5. *b*  
 עֲטָרָה 214. 1. *b*  
 עִי 53. 3. *a*  
 עֵיט 201. 1  
 עֵיץ 199. *a*  
 עֵץ 184. *b*, 197. *a*, 208.  
 3. *c* bis, 217  
 עֵינֹת 203. 5. *a*  
 עֵינֹת 216. 1. *d*  
 עֵינִי 221. 5. *b*  
 עֵינִיהָ 220. 2. *c*  
 עֵיפָה 156. 1  
 עֵר 208. 3. *c*  
 עֵר 197. *a*, 200. *b*, 207.  
 1. *f*  
 עֵרָה 220. 1. *b*, 221. 5. *b*  
 עֵירֹם 207. 2. *c*  
 עֵיֶשׁ 197. *a*  
 עֶפְבִּישׁ 195. 1  
 עֶכָן 51. 4  
 עֶכָר 112. 5. *a*  
 עֵל 237. 1, 238. 1, 267. *b*  
 217  
 עֵל 186. 2. *c*  
 עֵלָה 51. 1  
 עֵלֹמִים 201. 1. *b*  
 עֵלָז 112. 5. *c*  
 עֵלָז 185. 2. *b*  
 עֵלָזָה 111. 3. *a*  
 עֵלָזִי 89 (f. s.), 111. 3. *a*  
 עֵלִי 238. 1. *a*  
 עֵלִי 3. 4  
 עֵלִיוֹן 193. 1  
 עֵלִילָה 198. *a* (4)  
 עֵלִיָּן 239. 2 (3)  
 עֵלֶם 112. 5. *b*  
 עֵלִיעֶקֶב 237. 2 (2)  
 עֵלְפָה 93. *c*  
 עֵל־פִּי 237. 2 (2)  
 עֵלָץ 112. 5. *c*  
 עֵלְתָה 61. 6. *a*  
 עֵם 197. *b*, 207. 2. *a*  
 עֵם 237. 1  
 עֵמֶד 110. 1  
 עֵמֶד 60. 3. *b* (1)  
 עֵמֶדִי 65, 89 (m. pl.)  
 עֵמֶדִי 60. 1. *a*  
 עֵמֶדִי 111. 3. *a*  
 עֵמֶדָה 45. 2, 106. *a*  
 עֵמֻנִית 209. 2, 210. *d*  
 עֵמִי 199. *b*  
 עֵמִי 214. 2  
 עֵמֶף 65. *a*  
 עֵמֶלֶק 3. 4  
 עֵמֶמִים 207. 2. *a*  
 עֵמֶק 185. 2. *b*, 207. 1. *a*  
 217  
 עֵמֶק 184  
 עֵמֶר 208. 3. *b*  
 עֵמֶרָה 3. 4  
 עֵנְבִי 24. *b*, 216. 2. *a*  
 עֵנָה 174. 3  
 עֵנִי 185. 2. *d*  
 עֵנוֹת 60. 3. *b* (1)  
 עֵנוֹתִי 174. 6  
 עֵנִי 185. 2. *d*  
 עֵנָה 104. *b*  
 עֵנָן 198, 217  
 עֵנָן 141. 4  
 עֵנָה 198, 217  
 עֵנִי 139. 1  
 עֵנֶפֶסֶם 221. 5. *e*  
 עֵנֶק 50. 1  
 עֵנֶת־חִי 24. *b*  
 עֵסוֹתָם 141. 2  
 עֵפָאִים 208. 3. *d*

- עַפֵּל 112. 5. *a*  
 עָפַר 200. *a*  
 עָפַר 208. 3. *b*  
 עֶפְרַיִם 60. 3. *b* (2)  
 עִפְתָּה 61. 6. *a*  
 עֵץ 43. *a*, 185. 2 *d*, 198, 217  
 עֶצְבוֹן 193. 2  
 עֲצִיבִיכֶם 24. *b*, 216. 2. *a*  
 עֲצָה 184. *b* ('פ'), 217  
 עֲצָה 198  
 עֲצֻלָּתִים 203. 5  
 עֲצֹם 80. 2. *a* (1), 82. 1. *a* (2)  
 עֲצֹם 197. *b*, 200. *c*  
 עֲצֹם 217  
 עֲצֻמָּה 217  
 עֲצָר 50. 3, 112. 5. *b*  
 עֲצֻרְתִּיכֶם 24. *b*  
 עֲצֻרְתִּיךָ 220. 2. *a*  
 עֶקֶב 112. 5. *b*  
 עֶקֶב 200. *c*, *d*, 215. 1. *b*  
 עֶקֶב, אֲשֶׁר 239. 2 (2)  
 עֶקְבוֹת 24. *b*, 216. 2. *a*  
 עֶקְבוֹתֶיהָ 24. *b*  
 עֶקְבֵי 24. *b*, 216. 2. *a*  
 עֶקֶד 185. 2. *b*  
 עֶקְלֶקֶל 188  
 עֶקֶרֶב 195. 1, 207. 2. *b*  
 עֶקֶשׁ 112. 5. *a*  
 עֶקֶשׁ 187. 1. *b*  
 עֵר 156. 2  
 עֵרֶב 118. 1  
 עֵרֶב 197. *b*  
 עֵרְבוֹת, עֵרְבוֹת 45. 5. *a*  
 עֵרְבִי 22. *a*  
 עֵרְבֵי־אִים 62. 2. *b*, 209. 2. *a*  
 עֵרְבִים 208. 4  
 עֵרוֹף 60. 3. *b* (1)  
 עֵרוֹעֵר 187. 1. *e*  
 עֵרִי 216. 1. *a*  
 עֵרִיץ 210. *a*  
 עֵרְכָה 111. 3. *a*  
 עֵרְמָה 200. *c*, 216. 1. *b*  
 עֵרְעֵר 187. 1. *e*  
 עֵרְף 80. 2. *b*  
 עֵרְפֵל 193. 2. *c*  
 עֵרֶשׁ 197. *a*  
 עֵשֹׁב 200. *a*  
 עֵשְׁבוֹת 24. *b*, 216. 2. *a*  
 עֵשָׂה 172. 2  
 עֵשָׂה 62. 2. *c*  
 עֵשָׂה־אֵל, עֵשָׂה־אֵל 13. *b*  
 עֵשׂו (pret.) 62. 2. *c*  
 עֵשׂו (part.) 172. 5  
 עֵשׂו 172. 2  
 עֵשׂו 172. 2  
 עֵשׂו 62. 2. *c*  
 עֵשׂוֹת 172. 5, 209. 3. *a*  
 עֵשִׂיָה 221. 7. *a*  
 עֵשִׂיךָ 201. 2  
 עֵשִׂירִי 227. 1  
 עֵשִׂית 86. *b* (1 *c*.)  
 עֵשִׂיתְנִי 102. 1. *a*  
 עֵשָׂה 62. 2. *c*  
 עֵשֹׁר 224  
 עֵשֹׁר 80. 2. *b*, 112. 5. *a*  
 עֵשְׂרָה 214. 1. *b*, 223. 1  
 עֵשְׂרֵה 196. *d*, 224  
 עֵשְׂרוֹן 210. *b*, 227. 3  
 עֵשְׂרִים 208. 3. *a*, 225. 1  
 עֵשְׂרֹת 225. 1. *a*  
 עֵשֶׂת 172. 1  
 עֵשׂוֹק 185. 2. *c*  
 עֵשֶׁן 84. 3. *a* (2), 112. 5. *b*  
 עֵשֶׁן 216. 1. *e*  
 עֵשְׂקָה־לִי 17. 2  
 עֵשֶׂר 79. 2, 112. 5. *b*, 125. 3  
 עֵשֶׂת 197. *a*  
 עֵשְׂתִי 224. *a*  
 עֵשְׂתֶּרֶת 207. 1. *d*  
 עֵת 43. *a*, 197. *b*, 200. *c*, 207. 2, 215. 1. *b*  
 עֵתֶד 80. 2  
 עֵתָה 219. 1. *a*  
 עֵתִי 194. 2  
 עֵתֶם 112. 5. *a*  
 עֵתֶק 84. 3. *a* (2), 112. 5. *a*  
 עֵתֶר 112. 5. *a*, 125. 3  
 פֶּא 11. 1. *b*  
 פֶּאֶרֶר 189. 2. *c*  
 פֶּאֶרֶךָ 104. *c*  
 פֶּאֶרֶךְ: 104. *b*  
 פֶּגְעוֹ 125. 2  
 פֶּדְהָאֵל 57. 2 (2) *b*  
 פֶּדְהָצוֹר 13. *b*  
 פֶּדְיוֹם 55. 1, 193. 2. *c*



- פְּדִיָּן 193. 2. *c*  
 פְּהַנָּה אָרֶם 33. 1. *a*, 219. 1. *b*  
 פֶּה 11. 1. *b*  
 פֶּה 185. 2. *d*, 209. 1. *a*, 215. 2. *b*, 220. 1. *c*  
 פֶּה 235. 3 (4)  
 פו 11. 1. *b*  
 פוֹץ 179. 2. *a*  
 פוֹר 139. 1  
 פוֹרֶר 141. 4  
 פִּזוֹ 141. 1 (p. 175)  
 פִּחַד 78. 1  
 פִּחַד 184. *b*  
 פִּחָּה 198, 211. *a*  
 פִּחִי 131. 3  
 פִּחַת 131. 4  
 פִּטֵּר 125. 3  
 פִּי 61. 6. *a*  
 פִּיָּה 198. *c*  
 פִּיחִי, פִּיר 62. 2  
 פִּילָגֶשׁ 59. *a*, 195. 1, 197. *a*, 200. *b*  
 פִּילָגֶשְׁהוּ 220. 1. *b*  
 פִּלָּא 18. 2. *c*  
 פִּלָּג 92. *c*  
 פִּלָּג 92. *c*  
 פִּלָּגֶשׁ 59. *a*, 195. 1, 197. *a*, 200. *b*, 208. 3. *a*  
 פִּלָּטִים 66. 2 (2) *c*  
 פִּלִּיט 207. 1. *c*  
 פִּלִּיטָה 198  
 פִּלִּיטִי 216. 1. *b*  
 פְּלִילָה 198. *a* (2)  
 פְּלִילָה 198. *a* (4)  
 פִּלְל 141. 1 (p. 175)  
 פִּלְמָנִי 68. *a*, 75. 3  
 פִּלְנִי אֶלְמָנִי 75. 3  
 פִּלְשֶׁתִּי 194. 1  
 פִּלְתִּי 199. *b*  
 פֶּן 239. 1  
 פָּנָה 143. *a*  
 פָּנָה: 39. 4. *a*  
 פָּנִים 197. *b*, 201. 1  
 פָּנִימוֹ 220. 2. *c*  
 פָּנִימִי 194. 2  
 וּפְלִיתִי 100. 2. *a* (1)  
 פִּסְחָה 187. 1. *b*  
 פִּסָּל 208. 3. *b*  
 פִּעֵל 76. 2, 83. *b*, 84. 3. *a* (3), 118. 2  
 פִּעֵל 60. 1. *a*, 61. 2, 4, 208. 3  
 פִּעֵלוֹ 60. 3. *b* (2), 221. 5. *a*  
 פִּעֵלוֹ 221. 5. *a*  
 פִּעֵלוֹ 60. 3. *b* (2)  
 פִּעֵלָה 61. 1  
 פִּעֵלָם 19. 2  
 פִּעֵם 60. 1, 63. 2. *a*, 197. *b*, 200. *c*, *d*  
 פִּצֵּר 50. 2, 125. 3  
 פִּקֵּד 80. 2. *a* (4)  
 פִּקֵּד 89  
 פִּקֵּדוֹ 86. *a*  
 פִּקֵּדָנִי 106. *b*  
 פִּקֵּדִים 187. 2  
 פִּקֵּחַ 187. 1  
 פִּקֵּח־קוֹחַ 43. *b*, 188  
 פִּר 197. *c*  
 פִּרָּא 18. 2. *c*, 61. 2. *a*, 209. 3. *b*  
 פִּרְאֵת 11. 1. *a*  
 פִּרְאֵת 199  
 פִּרְבֵּר 207. 1. *b*  
 פִּרְדָּסִים 207. 1. *a*  
 פִּרְהָה 197. *c*  
 פִּרְרִים 207. 1. *b*  
 פִּרְזוֹן 193. 2  
 פִּרְזִי 194. 2  
 פִּרְחָה 50. 1, 79. 2  
 פִּרְחָה 187. 1. *d*  
 פִּרִּי 57. 2 (4), 184. *b*, 221. 5. *c*  
 פִּרְיָה 62. 2. *c*, 209. 1. *a*  
 פִּרְיִי 62. 2. *b*  
 פִּרְיֵץ 210. *a*  
 פִּרְכָּת 216. 1. *a*  
 פִּרְסָה 200. *c*  
 פִּרַּע 200. *a*  
 פִּרְעָה 11. 1. *a*  
 פִּרְעָה 104. *d*  
 פִּרְפֵּר 141. 4  
 פִּרְץ 50. 2  
 פִּרְץ 200. *c*  
 פִּרְק 50. 1  
 פִּרְשָׁה 210. *a*, 216. 1. *a*  
 פִּרְשָׁה 50. 3  
 פִּרְשָׁה 119. 1  
 פִּרְשָׁה 50. 3, 68. *a*, 180. *a*  
 פִּרְשָׁם 104. *h*, 119. 1

- פֶּרֶת 196. *b*, 209. 1. *a*  
 רָפָשׁוּ 100. 2. *a* (2)  
 פָּשַׁט 80. 2. *a* (1), 84.  
     3. *a* (3)  
 פִּשְׁתָּה 200. *b*  
 פִּשְׁתָּם 156. 1  
 פֶּת 197. *a*, 200. *b*, 207.  
     2. *a*  
 פִּתְאֵם 235. 2 (1)  
 פִּתְנָם 215. 1. *a*  
 פִּתּוֹת 139. 2  
 פִּתַּח 80. 1  
 פִּתְחוֹ 106. *a*, 125. 2  
 פִּתִּי 208. 3. *d*  
 פִּתְלֵל 188  
  
 צֵא 148. 3  
 צָאָה (n.) 216. 1. *b*  
 צָאָה; (v.) 148. 3, 164. 5  
 צָאִינָה 148. 3, 164. 3  
 צָאִלִּים 208. 3. *a*  
 צֹאֵן 201. 1  
 צָאֲצָאִי 216. 1. *a*  
 צָאֲצָאִים 188. *a*  
 צָאָה 148. 2  
 צָאֲתִי 148. 2  
 צָאֲתָהּ 30. 2  
 צָבָא 200. *a*, 215. 2. *c*  
 צָבָאִים 56. 4  
 צָבוֹאִים 53. 4  
 צָבִי 208. 3. *d*  
 צָבִיָּה 209. 2. *b*  
 צָבִיָּה 165. 3  
 צָד 207. 2. *a*  
 צָדִיק 187. 1  
 צָדֵק 84. 3. *a* (2)  
 צָדֵק 184, 198. *a* (2)  
 צָדֵק 65. *a*  
 צָדֵק 80. 1  
 צָדֵקָה 198. *a* (2), 216. 2  
 צָדֵקָתִי 65. *a*  
 צָדֵקָתָהּ 92. *d*  
 צָהָב 50. 1  
 צָהָר 197. *a*  
 צָהָרִים 19. 2, 203. 5,  
     208. 4  
 צֹר 174. 5  
 צוּאָר 11. 1. *a*  
 צָנָאָר 200. *c*, 215. 1,  
     216. 1. *d*  
 צָנָה 174. 5  
 צָנָה 57. 2 (2)  
 צוּרִיתִי 11. 1. *a*  
 צוּרִיתָם, צוּרִיתִי 11. 1. *a*  
 צוֹק 207. 1. *c*  
 צוּר (v.) 50. 3  
 צוּר (n.) 51. 3  
 צָחַק 51. 2  
 צָחַק 92. *d*  
 צָחַר 50. 1  
 צָחַר 185. 2. *b*  
 צִי 209. 2  
 צִיד 208. 3. *c*  
 צִיד 187. 1. *a*  
 צִידִנִי 210. *d*  
 צִינֵק 187. 1. *c*  
 צִיִּקְלָג 14. *a*  
 צִל 207. 2. *a*  
 צִלָּח 82. 1. *a* (2)  
 צִלְחוֹת 57. 1  
 צִלְחָה 57. 1, 210. *e*  
 צִלְלוֹ 139. 1  
 צִלְלוֹ 20. 2, 221. 6. *b*  
 צִלְלִים 209. 2. *a*  
 צִלְמוֹת 195. 3  
 צִלַּע 197. *a*, 200. *c*, 216.  
     1. *e*  
 צִלְעָה 198  
 צִלְצֵל 187. 1. *e*, 207. 2.  
     *a*, 216. 2  
 צִלְצִלִּים 16. 3. *b*  
 צָמָא (v.) 82. 1. *a* (1)  
 צָמָא (adj.) 185. 2. *b*  
 צָמְדִי 22. *a*, 216. 2. *a*  
 צָמַח 80. 2. *a* (1)  
 צָמַח 165. 3  
 צָמַחִי 164. 2  
 צָמַחֲנִי 102. 2, 104. *l*  
 צָמַחֲתִינִי 24. *b*, 92. *a*  
 צָמַחֲתִינִי 24. *b*  
 צָנִיף, צָנִיף 185. 2  
 צָנִתָּר 200. *a*  
 צָעָהּ 119. 3  
 צָעַק 51. 2, 121. 1  
 צָפִי (part.) 172. 5  
 צָפוֹן 197. *b*  
 צָפוֹנָה 219. 1  
 צָפוֹנִי 194. 2  
 צָפֹר 197. *c*, 200. *a*,  
     207. 1. *d*  
 צָפֶן 50. 1  
 צָפְנָה 132. 1

- צַפָּה 141. 2 (p. 175)  
 צִפְרִידֶּע 68. *a*, 195. 2  
 צִפְרֶן 193. 2. *b*, 208. 3. *a*  
 צֶק 148. 3  
 צִקוֹן 86. *b* (3 pl.)  
 צָקַח 148. 2  
 צָרָה 216. 1. *a*  
 צָרוּפָה 98. 1. *a*  
 צָרוּר 200. *a*  
 צָרַר 50. 3, 141. 3  
 (p. 175)  
 קָאָה 156. 4  
 קָאָם 11. 1. *a*  
 קָאָם 156. 3  
 קָאָת 196. *b*  
 קָב 139. 2  
 קָבָה 184. *b*  
 קָבַחַ 19. 2, 141. 1  
 קָבַח 104. *d*  
 קָבֵל 86. *b* (3 pl.)  
 קָבֵלֹ, קָבֵלֹ 19. 2. *c*,  
 221. 5. *a*  
 קָבֵלֶעִם 19. 2  
 קָבֵנו 141. 3  
 קָבֵץ 92. *d*  
 קָבֵצָה 92. *c*  
 קָבֵצָה 92. *c*, 101. 3. *a*,  
 104. *h*  
 קָבַר 78. 1  
 קָבַר 200. *c*  
 קָבַחַ 104. *j*  
 קָדוֹשׁ 185. 2. *b*  
 קָדוֹשִׁים 201. 2  
 קָדֶם 65. *a*  
 קָדְקָד 187. 1. *e*  
 קָדֶשׁ 80. 2. *a* (1), 82. 1.  
*a* (2)  
 קָדֶשׁ 208. 3. *b*  
 קָדֶשׁ- 92. *c*  
 קָדֶשׁ 92. *c*  
 קָדֶשִׁים 19. 2  
 קָהָה 121. 1  
 קָהָלַת 197. *d*  
 קָהָתִי 194. 1  
 קוֹבֵע 50. 1  
 קוֹדֶשׁ 11. 1. *b*  
 קוֹה, קוֹה 174. 3  
 קוֹיָתִי, קוֹיָתִי 174. 2  
 קוֹל 200. *a*  
 קוֹם 153. 2, 155  
 קוֹמָה, קוֹמָה 157. 2  
 קוֹמִי 34  
 קוֹמִי 34  
 קוֹמִים 156. 2  
 קוֹמִם 83. *c* (1)  
 קוֹמִמִּיּוֹת 198. *a* (4)  
 קוֹץ 179. 2. *a*  
 קוֹצוֹת 57. 2 (3) *a*  
 קוֹר־תָּהוּ 21. 1  
 קַח 132. 2  
 קַח 53. 2. *a*, 132. 2  
 קַחִי 132. 2  
 קַחֶם 132. 2  
 קַחַחַ 60. 3. *c*, 132. 2  
 קַחַח 132. 2  
 קַחַחִי 132. 2  
 קַטָּבָה 19. 2, 221. 5. *a*  
 קַטוֹל 217  
 קַטֹל 51. 3, 83, 83. *b*,  
 85. 2, 103  
 קַטֹל 183. *a*  
 קַטֹל 217  
 קַטֹן 185. 2, 207. 2. *b*,  
 217  
 קַטֹן (adj.) 185. 2  
 קַטֹן (v.) 82. 1. *a* (3),  
 84. 3. *a* (1)  
 קַטְנִי 19. 2, 221. 5. *a*  
 קַטֹר 80. 2. *a* (1)  
 קַיטוֹר 187. 1. *c*  
 קַיִם 83. *c* (1), 154. 1,  
 161. 1  
 קַימוֹשׁ 59. *a*, 187. 1. *c*  
 קַימִנִי 220. 1. *b*  
 קַיִקְלוֹן 187. 1. *e*  
 קַיר 200. *a*  
 קַלֹ 141. 1  
 קַלֹ 100. 2. *a* (2)  
 קַלֹת 214. 2  
 קַלֹת 141. 2  
 קַלֹ 84. 3. *a* (2)  
 קַלֹ 141. 4  
 קַלֹת 20. 2  
 קַלֹסָה 198. *a* (3)  
 קַלֹקֹל 141. 4  
 קַלֹקֹל 187. 1. *e*  
 קַם 57. 2 (5), 153. 1,  
 185. 2. *a*  
 קַמוֹשׁ 59. *a*, 187. 1. *c*  
 קַמִים 156. 2  
 קַמֹל, קַמֹל 82. 1. *a* (1)

- קמלו 24. *c*  
 קמנה 61. 4, 66. 2 (2),  
 157. 2  
 קמץ 208. 3. *b*  
 קמף 59  
 קן 215. 1. *b*  
 קנא 92. *d*, 166. 3  
 קנאהו 166. 2  
 קנה 200. *c*  
 קנה 172. 2  
 קנו 172. 2  
 קנמך 215. 1. *c*  
 קנן 141. 1 (p. 175)  
 קנן 80. 2. *b*  
 קנציר 54. 3  
 קסומי 89 (f. s.)  
 קסם 84. 3. *a* (3)  
 קסם- 87  
 קסם 141. 3 (p. 175)  
 קפדה 196. *c*  
 קצב 50. 1  
 קצה 18. 2. *c*  
 קצהו 220. 1. *b*  
 קצו 184. *b*  
 קציר 185. 2. *a*  
 קצץ 141. 1 (p. 175)  
 קצר 50. 1, 2, 84. 3. *a*  
 (3), 125. 3  
 קצרכם 106. *a*  
 קצת 196. *b*, 211. *a*  
 קרא 179. 1. *a*  
 קרא 166. 2  
 קרא 167. 1  
 קראות 166. 2  
 קראף 104. *c*  
 קרא לילה 35. 1  
 קראן 60. 3. *c*, 98. 2,  
 164. 3  
 קראת 166. 1  
 קראת 166. 2  
 קרב 77. 3, 78. 2, 82.  
 1. *a* (2), 118. 1  
 קרב (imp.) 119. 1  
 קרב 185. 2. *b*  
 קרב 200. *a*  
 קרב- 19. 2. *a*  
 קרבה 98. 1. *a*  
 קרבו 39. 4. *a*  
 קרבכם 19. 2, 119. 3  
 קרבן 19. 2. *b*, 193. 2  
 קרבני 216. 1. *a*  
 קרדם 200. *c*  
 קרה 179. 1. *a*  
 קרוב 185. 2. *b*  
 קרה 187. 1. *b*  
 קרהא 11. 1. *a*  
 קרהא 196. *d*  
 קרהי 89 (f. s.)  
 קרם 118. 1  
 קרן 197. *a*  
 קרנות 203. 5. *a*  
 קרני 214. 2  
 קרניו, קרניו 221. 4  
 קרנים, קרנים 203. 1,  
 208. 4  
 קרסל 193. 2. *c*  
 קרץ 50. 2  
 קרקע 187. 1. *e*  
 קרקר 161. 2  
 קשקשת 207. 1. *e*  
 קשב 79. 2, 84. 3. *a* (2)  
 קשה 210  
 קשות 216. 1. *d*  
 קשט 61. 4, 183. *b*  
 קשר 80. 2. *a* (2)  
 קשר 80. 1  
 קשרם 125. 1  
 קשש 141. 3 (p. 175)  
 קשת 197. *b*, 199. *d*  
 קשת 187. 1. *a*  
 קשתותם 24. *b*  
 קשתות 216. 2. *a*  
 קאה 77. 2, 79. 1, 80. 1,  
 114  
 קאה 172. 2  
 קאו 172. 2  
 קאי 26, 121. 1  
 קאיבני 57. 2 (3) *a*  
 קאנה 172. 2  
 קאות 172. 2  
 קאי 60. 3. *b* (2)  
 קאיות 207. 2. *d*  
 קאישון 227. 1. *a*  
 קאמה 156. 3  
 קאמות 11. 1. *a*  
 קאמות 156. 3  
 קאני 102. 3  
 קאש 11. 1. *a* bis  
 קאש 156. 3  
 קאש 61. 2. *a*, 207. 1. *f*  
 קאשון 11. 1. *b*

- ראשון 193. 1, 227. 1  
 ראשונה 235. 3 (3)  
 ראשים 57. 2 (3) *a*  
 ראשית 198. *a* (4)  
 רב (ע"י) 153. 1  
 רב (ע"ע) 82. 1. *a* (3)  
 רב 217  
 רב (ע"י) 158. 3  
 רב (n.) 186. 2. *c*  
 רבב 141. 1 (p. 175),  
 179. 2. *a*  
 רבבתי 250. 2 (2) *a*  
 רבה 179. 2. *a*  
 רבה 235. 3 (3)  
 רבה 172. 3, 174. 5  
 רבו (ע"י) 156. 4  
 רבו 141. 1  
 רבו 139. 1  
 רבו, רבוא 197. *a*, 209.  
 3, 226  
 רבות 60. 3. *a*  
 רבותים 203. 4, 226  
 רבים 249. 1. *a*  
 רביעי 227. 1  
 רביעית 227. 3  
 רבע, רבע 227. 3  
 רבעים 207. 1. *a*  
 רבץ 84. 3. *a* (2)  
 רבץ 158. 1  
 רבץ 235. 3 (3)  
 רבתי 33. 1, 61. 6. *a*, 218  
 רגז 84. 3. *a* (2)  
 רגל 50. 1  
 רגל 197. *a*, 217  
 רגלי 194. 2  
 רגלים 203. 5. *a*  
 רגע 126. 1  
 רד (ירד) 53. 2. *b*, 150.  
 1 (p. 182)  
 רד (ע"ע) 139. 2  
 רד, רדה 148. 3  
 רדה (inf.) 148. 2  
 רדה 78. 1  
 רדה 114  
 רדפוני 114  
 רדפי 19. 2. *a*  
 רדת 148. 2  
 רדתי 148. 2  
 רהבם 22. *a*  
 רוב 158. 3  
 רוח 57. 2 (5) *a*, 156. 1  
 רוח 184. *b*  
 רוח 197. *b*  
 רוח 161. 1  
 רוכל 186. 2. *a*  
 רום 80. 2. *a* (4)  
 רומם 157. 1  
 רוצ 179. 1. *a*  
 רוצץ 141. 4  
 רוש 57. 2 (2) *a*  
 רחב, רחוב 197. *b*, 200. *a*  
 רחום 187. 1  
 רחוק 185. 2. *b*  
 רחל 197. *c*, 200. *b*  
 רחם 118. 2  
 רחם 119. 1  
 רחם 61. 2. *a*, 197. *b*  
 רחמה 196. *c*  
 רחמים 201. 1, 208. 3. *a*  
 רחץ 80. 2. *a* (3)  
 רחצה 119. 3  
 רחק 185. 2. *b*  
 רחק 119. 1  
 רחקה 119. 3  
 רטב 84. 3. *a* (2)  
 רטפיש 68. *a*, 180. *a*  
 רי 184. *b*  
 ריב (v.) 153. 2, 155,  
 158. 2, 3  
 ריב (n.) 186. 2. *c*  
 ריבות 158. 1  
 ריק 186. 2. *c*  
 ריקם 235. 2 (1)  
 ריש 186. 2. *c*  
 רישון 57. 2 (2) *a*, 227.  
 1. *a*  
 רף 50. 1, 186. 2. *c*  
 רכב 84. 3. *a* (2)  
 רכו 141. 1  
 רכף 141. 1 (p. 175)  
 רכל 50. 1  
 רכלה 198. *a* (2)  
 רמו 139. 1  
 רמוני 199. *b*  
 רמח 208. 3. *b*  
 רמיתני 104. *k*  
 רני, רנף 141. 1  
 רנן 139. 3  
 רנן 141. 5  
 רע 60. 2, 215. 1. *e*  
 רעב (v.) 82. 1. *a* (2)  
 רעב (adj.) 185. 2. *b*

- רָעָה 139. 2  
 רָעָה 186. 2. *a*, 215. *e*  
 רָעָהוּ 220. 1. *b*  
 רָעָהוּ 141. 1  
 רָעִי 221. 3. *a*  
 רָעָה 221. 3. *a*  
 רָעֵל 114  
 רָעֵנָה 122. 1  
 רָעֵנָה 187. 1. *d*, 207. 2. *b*  
 רָעֵעַ 141. 3 (p. 175)  
 רָעֵהְכִי 220. 1. *b*  
 רָפָא 186. 2. *a*  
 רָפָא 92. *d*, 166. 3  
 רָפָאָה 164. 5  
 רָפָאָהוּ 165. 2  
 רָפָאָהִי 165. 2  
 רָפָד 84. 3. *a* (2)  
 רָפָה 165. 1  
 רָצָאָהִי 177. 3  
 רָצוּא 179. 1. *a*  
 רָצִין 199. *a*  
 רָצִין 141. 4  
 רָק 50. 1  
 רָקֵב 84. 3. *a* (2)  
 רָקֵחַ 186. 2. *a*  
 רָקֵם 186. 2. *a*  
 רָקַע 126. 1  
 רָקַעָה 106. *a*, 125. 2  
 רָקַק 179. 2. *a*  
 רָשׁ (ע"ר) 186. 2. *c*  
 רָשׁ, רָשׁ (פ"ר) 148. 3  
 רָשַׁע 198. *a*  
 רָשַׁעָה 198. *a* (1)  
 רָשַׁעְתִּים 203. 5  
 רָשַׁפִּי, רָשַׁפִּי 22. *a*, 216. 2. *a*  
 רָשַׁשׁ 141. 5  
 רָשַׁשׁ 141. 5  
 רָשַׁת (v.) 148. 2  
 רָשַׁת (n.) 184. *b*  
 רָשַׁתָּה 148. 2  
 רָחֹק 200. *a*, 207. 1. *c*  
 רָחֵם 197. *b*, 208. 3. *b*  
 שָׂא 131. 3  
 שָׂאוּ, שָׂאוּ 16. 2. *a*, 45. 5. *a*  
 שָׂאֵר 3. 1. *a*  
 שָׂאֵת 16. 2. *a*, 61. 2. *a*, 131. 4  
 שָׂאֵת 61. 2. *a*  
 שָׂבַע 82. 1. *a* (2)  
 שָׂבַע 185. 2. *b*  
 שָׂבַעָהִי 127. 1  
 שָׂבַר 3. 1. *a*  
 שָׂדֵד 141. 1 (p. 175)  
 שָׂדֵה 185. 2. *d*, 200. *c*, 210, 215. 2, 221. 7  
 שָׂדֵהוּ 220. 1. *b*  
 שָׂדֵי 185. 2. *d*  
 שָׂה 201. 1, 215. 2  
 שָׂהָדִי 19. 2  
 שָׂוֵא 131. 4  
 שָׂוִיחַ 158. 3  
 שָׂוִים 158. 3  
 שָׂוִמָה 158. 3  
 שָׂוִר 3. 1. *a*, 179. 2. *a*  
 שָׂחַח 184. *b*  
 שָׂחַק 51. 2  
 שָׂטֵן, שָׂטֵן 51. 4  
 שָׂטֵנִי 106. *a*  
 שָׂוִא 184. *b*  
 שָׂוִיחַ 221. 7. *a*  
 שָׂוִיחַ 221. 7. *a*  
 שָׂוִיחַ 158. 2, 3  
 שָׂוִים 158. 2, 3 bis  
 שָׂוִמָה 158. 3  
 שָׂוִשׁ 158. 2  
 שָׂכֵן 51. 1  
 שָׂכַל 3. 1. *a*, 79. 2  
 שָׂכֻלֹת 3. 1. *a*, 51. 4. *a*  
 שָׂכַר 3. 1. *a*  
 שָׂלֹר 184. *b*, 207. 1. *b*  
 שָׂמֹר 156. 4  
 שָׂמִיחַ 82. 1. *a* (2)  
 שָׂמִיחִי, שָׂמִיחִי 216. 1. *b*  
 שָׂמִיחִי 104. *j*  
 שָׂנֵא 82. 1. *a* (1)  
 שָׂנֵאָה 87, 166. 2  
 שָׂנֵאָה 104. *h*  
 שָׂנֵאִי 102. 3  
 שָׂנֵאָה 60. 1, 164. 4  
 שָׂנֵאֵת 166. 2  
 שָׂנֵאֵתִי 164. 1  
 שָׂנֵאֵתִיָּה 220. 2. *a*  
 שָׂעַר 3. 1. *a*, 121. 1  
 שָׂעַר 207. 1. *b*  
 שָׂעָה 51. 1  
 שָׂעָה 198. *b*  
 שָׂעָה 200. *b*  
 שָׂעָה וּשְׂעָה 27, 57. 2 (2) *b*, 220. 1. *b*

- שָׁפָה 3. 1. *a*, 199. *d*,  
 217, 221. 2. 4  
 שָׁפָן 50. 1  
 שָׁפָתִי 216. 2. *a*  
 שְׁפָחוֹתֵיהֶם 221. 1  
 שְׁפָחוֹתֵיהֶם 221. 1  
 שָׂר 207. 2. *a*  
 שָׂרָה 179. 2. *a*  
 שָׂרִי 199. *c*  
 שְׂרָעָפִים 68. *a*  
 שְׂרָפָתָם 104. *i*  
 שָׂרָק 185. 2. *b*  
 שָׂרָר 141. 1 (p. 175)  
 שָׂרָתִי 61. 6. *a*  
 שֹׁת 131. 4  
 שָׁחַם 90 (*pass.*)  
 שָׁ 53. 2. *a*, 74  
 שָׁאָהָבָה 45. 5. *a*  
 שָׁאוֹל 197. *b*  
 שָׁאָט 57. 2 (3) *a*  
 שָׁאָטִים 156. 3  
 שָׁאָטָה 57. 2 (3) *a*  
 שָׁאָל 78. 1, 121. 1  
 שָׁאָלִי, שָׁאָל 119. 2  
 שָׁאָלָה 119. 3  
 שָׁאָלוֹנִי 119. 2  
 שָׁאָלוֹנִי 118. 3  
 שָׁאָלָה 119. 2  
 שָׁאָלָה 104. *a*  
 שָׁאָלָתִי 119. 2  
 שָׁאָלָתָם 119. 2  
 שָׁאָנָן 122. 1  
 שָׁאָנָן 187. 1. *d*, 207. 2. *b*  
 שָׁאָסִיד 139. 3  
 שָׁאָר 183. *b*  
 שָׁאָרִית 198. *a* (4)  
 שָׁב 53. 2. *a*, 144. 3,  
 148. 3  
 שָׁבָה, שָׁבִי 148. 3  
 שָׁבִי 157. 1  
 שָׁבוּ 11. 1. *a*  
 שָׁבוּ 34  
 שָׁבוּ 34  
 שָׁבוּ 39. 4. *a*  
 שָׁבוּעַ 200. *c*, 210. *a*  
 שָׁבוּת 198. *a* (4)  
 שָׁבוּתָהֶן 220. 1. *b*  
 שָׁבֹט 51. 2, 197. *b*  
 שָׁבִיט 216. 2  
 שָׁבִי 221. 5. *c*  
 שָׁבִיעִי 227. 1  
 שָׁבִית 198. *a* (4)  
 שָׁבִלוֹל 24. *b*  
 שָׁבִלִי 24. *b*  
 שָׁבִלָת 3. 1. *a*, 200. *b*,  
 207. 1. *d*  
 שָׁבִנָה 157. 2  
 שָׁבַע 216. 1. *e*  
 שָׁבַעָה 223. 1  
 שָׁבַעִים 208. 3. *a*, 225. 1  
 שָׁבַעִים 203. 3  
 שָׁבַעָה 223. 1. *a*  
 שָׁבַעְתִּיכֶם 221. 2. *b*  
 שָׁבַעְתִּים 203. 4, 223. 1. *a*  
 שָׁבַעְתָּם 223. 1. *a*, 250.  
 2 (2) *a*  
 שָׁבַר 3. 1. *a*  
 שָׁבַר, שָׁבַר 126. 2  
 שָׁבַת 84. 3. *a* (3), 86. *b*  
 שָׁבַת 148. 2  
 שָׁבַת 144. 3, 148. 2  
 שָׁבַת 197. *b*, 221. 6. *a*  
 שָׁבַחוֹן 193. 2. *a*  
 שָׁבַתִי, שָׁבַתִי 148. 2  
 שָׁגַל 197. *a*  
 שָׁגַר 216. 1. *e*  
 שָׁד 207. 2. *a*  
 שָׁדֵד 139. 2  
 שָׁדָה 141. 4  
 שָׁדָה 93. *a*  
 שָׁדָדִי 141. 1  
 שָׁדָד 139. 2  
 שָׁדִי 199. *c*  
 שָׁהֶם 45. 5. *a*  
 שָׁאָ 61. 2. *a*  
 שָׁוִב 157. 1  
 שָׁוִב (?) (שָׁוִב) 53. 2. *b*,  
 148. 2  
 שָׁוִבָתָה 104. *c*  
 שָׁוִבָה, שָׁוִבָה 157. 2  
 שָׁוִבִי 11. 1. *a*  
 שָׁוִדָד 141. 4  
 שָׁוִמָמָה 207. 1. *a*  
 שָׁוִמָמִין 199. *a*  
 שָׁוִי 194. 2. *a*  
 שָׁוַע 161. 1  
 שָׁוַעַל 186. 2  
 שָׁוַעַר 186. 2. *a*  
 שָׁוַט 186. 2. *a*  
 שָׁוַפֵּר 200. *a*  
 שָׁוַק 207. 1. *f*



- שׁוֹק 197. *a*  
 שׁוֹר 3. 1. *a*  
 שׁוֹר (v.) 158. 3  
 שׁוֹר (n.) 197. *c*, 201. 1,  
     207. 1. *f*.  
 שׁוֹשְׁתִּי 92. *b*, 174. 1  
 שׁוֹשֶׁן 207. 2. *b*  
 שׁוֹדֵד 60. 3. *b* (2), 119. 4  
 שְׁחָה 141. 1  
 שְׁחָה 60. 4. *a*, 141. 1  
 שְׁחָטָה 119. 3  
 שְׁחִית 199. *d*  
 שְׁחָר 185. 2. *b*  
 שְׁחָרָהֹר 188  
 שְׁחָת 78. 2  
 שְׁחָתִי 121. 2  
 שְׁחָתָכֶם 119. 1  
 שְׁטָה 200. *b*  
 שְׁטִים 156. 3  
 שְׁיָחַר 187. 1. *c*  
 שְׁיָלֹנִי, שְׁיָלֹן 55. 2. *a*  
 שִׁיר 158. 2, 3  
 שִׁירָה 220. 1. *b*  
 שִׁית 158. 2, 3  
 שִׁיתֹו 221. 5. *b*  
 שִׁף 139. 2  
 שְׁכָב 84. 3. *a* (2)  
 שְׁכָב 87  
 שְׁכָב 87  
 שְׁכָבָה 98. 1  
 שְׁכָבָה 106. *a*  
 שְׁכָבוּ 106. *a*  
 שְׁכֹול 184  
 שְׁכֹון 90 (*pass.*)  
 שְׁכֹון 87  
 שְׁכַח 80. 2, 82. 1. *a* (2)  
 שְׁכַחִי 216. 1. *b*  
 שְׁכַחֲנוּ 127. 2  
 שְׁכַחֲנוּהָ 127. 2  
 שְׁכַחָה 60. 2. *a*, 127. 1  
 שְׁכַל 3. 1. *a*  
 שְׁכַל 82. 1. *a* (3), 84. 3.  
     *a* (1), 85. 2  
 שְׁכַלְתִּי 65. *a*, 82. 1. *a* (3)  
 שְׁכַלְתִּי 65. *a*  
 שְׁכָם 183. *b*  
 שְׁכָם 65  
 שְׁכָמִי 221. 5. *c*  
 שְׁכָן 82. 1. *a* (2), 84. 3.  
     *a* (1)  
 שְׁכָן 87  
 שְׁכָן 90 (*pass.*)  
 שְׁכָנִי 61. 6. *a*  
 שְׁכָנָה 132. 1  
 שְׁכָנָתִי 90 (2 f.)  
 שְׁכָר 3. 1. *a*, 125. 3  
 שְׁכָר 185. 2  
 שְׁלִי 131. 3  
 שֹל 139. 2  
 שְׁלֹאֲנָן 68. *a*  
 שְׁלֹהֲבָתִיָּה 195. 3  
 שְׁלֹו 185. 2. *d*  
 שְׁלֹו 184. *b*  
 שְׁלֹו בָהּ 21. 1  
 שְׁלֹוִהִים 187. 2  
 שְׁלֹם 187. 2  
 שְׁלֹוֹתִי 168. *a*  
 שְׁלַח 80. 2. *a* (1), 124  
 שְׁלַח 60. 1  
 שְׁלַח 125. 2  
 שְׁלַח 126. 1  
 שְׁלַח 126. 1  
 שְׁלַחָה 125. 1  
 שְׁלַחָה 221. 3. *a*  
 שְׁלַחָה 126. 1  
 שְׁלַחָן 200. *a*  
 שְׁלַח־נָא 45. 4  
 שְׁלַחָה 123. 5. *a*  
 שְׁלַט 84. 3. *a* (2)  
 שְׁלִי 54. 2  
 שְׁלִישׁ 210. *a*  
 שְׁלִישִׁי 199. *b*  
 שְׁלִישִׁי 227. 1  
 שְׁלִישִׁית 227. 3  
 שְׁלִישָׁתָה 219. 1. *a*  
 שְׁלַכָה 92. *d*  
 שְׁלַל 141. 3 (p. 175)  
 שְׁלַם 84. 3. *a* (2)  
 שְׁלַם 92. *d*  
 שְׁלַם 92. *c*  
 שְׁלַם 93. *a*  
 שְׁלָמוֹ 92. *c*  
 שְׁלָנִי 194. 2. *a*  
 שְׁלָשׁ 215. 1. *c*  
 שְׁלָשׁ 51. 3  
 שְׁלָשָׁה 220. 1. *b*  
 שְׁלָשָׁה 223. 1  
 שְׁלָשִׁים 225. 1  
 שְׁלָשִׁים 207. 1. *a*  
 שְׁלָשָׁם 235. 2 (1)  
 שְׁלָשְׁתִּיָּה 220. 1. *b*  
 שְׁלָשְׁתָּכֶם 250. 2 (2) *a*

- שְׁלֹשָׁה 250. 2 (2) *a*  
 שְׁלֹשָׁה 53. 2. *a*  
 שָׁם 235. 1  
 שָׁם 43. *a*, 200. *a*, 215.  
     1. *b*  
 שָׁמַד 80. 2. *a* (3)  
 שָׁמָה 219. 1. *a*  
 שָׁמוֹ 221. 3. *a*  
 שָׁמוֹת 64. 2  
 שָׁמוֹת 139. 2  
 שְׁמִטָּה 86. *b* (2 m.)  
 שָׁמִי 66. 2 (2) *c*  
 שָׁמִים 10. *a*  
 שָׁמִים 201. 1, 203. 5. *c*  
 שְׁמִימָה 219. 1  
 שְׁמִינִי 227. 1  
 שָׁמִים 82. 1. *a* (2), 84. 3.  
     *a* (1), 141. 3 (p. 175)  
 שָׁמִים 90  
 שָׁמֵן 79. 2, 84. 3. *a* (2)  
 שְׁמִנָה 223. 1  
 שְׁמִנִים 225. 1  
 שְׁמִנַת עֶשֶׂר 224. *a*  
 שָׁמַע 80. 2. *a* (1), 82. 1.  
     *a* (2)  
 שָׁמַע 60. 1. *a*  
 שָׁמַע 65. *b*  
 שָׁמַע 184. *b*  
 שָׁמַע 60. 1. *a*  
 שָׁמַע 60. 1  
 שְׁמָעָה 125. 1  
 שְׁמָעָה 98. 1, 125. 1  
 שְׁמָעִי 125. 2  
 שְׁמָעִי 106. *a*
- שְׁמַעְכֶּם 125. 2  
 שְׁמַעַן 89 (f. pl.), 98. 2,  
     127. 1  
 שְׁמַעְנוּהָ 127. 2  
 שְׁמַעְנִי 125. 1  
 שְׁמַעַתָּה 127. 1  
 שְׁמַעַתָּה 205  
 שְׁמַעַתּוֹ 106. *a*  
 שְׁמַר 77. 2  
 שְׁמַר 186. 2. *a*  
 שְׁמָרָה 125. 1  
 שְׁמָרָה 19. 2  
 שְׁמָרָה 104. *e*  
 שְׁמַשׁ 197. *b*  
 שָׁן 197. *a*, 217  
 שָׁנָא 196. *d*  
 שָׁנָא 177. 3  
 שָׁנָה 200. *c, d*, 211, 216. 1  
 שְׁנוֹתָי 141. 2  
 שָׁנִי 227. 1  
 שָׁנִים 203. 4, 223. 1  
 שָׁנִים הָעָשָׂר 251. 4. *a*  
 שָׁנִינוּ 250. 2 (2) *a*  
 שְׁנִית 235. 3 (3)  
 שָׁנָן 141. 1 (p. 175)  
 שָׁנָן 141. 5  
 שָׁנָה 196. 5  
 שְׁנָתִים 203. 3  
 שָׁסַע 126. 1  
 שְׁעָטָנָז 195. 2  
 שְׁעַל 208. 3. *b*  
 שְׁעָלִי 216. 2  
 שְׁעַע 141. 2 (p. 175)  
 שְׁעַר 197. *b*
- שְׁעָרָה; שְׁעָרָה 60. 3. *a*  
 שְׁעָרִיר 3. 1. *a*  
 שְׁעָרִירָה 187. 2. *c*  
 שְׁעָשַׁע 60. 3. *b* (2), 141. 6  
 שְׁעָשָׁעִים 187. 2. *b*  
 שְׁפֹךְ 89  
 שְׁפָחָה 214. 1  
 שְׁפָטָה 89 (m. pl.)  
 שְׁפָךְ 80. 2. *a* (2)  
 שְׁפָךְ 89  
 שְׁפָכָה 13. *b*, 86. *b* (3 pl.)  
 שְׁפָכָה 22. *a*  
 שְׁפִל 82. 1. *a* (1)  
 שְׁפִל 87  
 שְׁפָלָה 196. *c*  
 שְׁפָן 207. 2. *b*  
 שְׁפַעַת 196. *b*  
 שְׁפָרִיר 187. 2. *c*  
 שְׁפָחוֹת 203. 5. *a*  
 שְׁפָתִים 203. 5. *a*  
 וְשָׁקָה 131. 3  
 שָׁקָה 209. 3  
 שְׁקֹץ 187. 2  
 שְׁקָמוֹת, שְׁקָמִים 208. 3. *a*  
 שָׁקַק 141. 2 (p. 175)  
 שָׁקַת 199. *d*  
 שְׁקָחוֹת 216. 2, 216. 2. *a*  
 שְׁוֹאֲשִׁי 60. 4. *a*  
 שְׁרָבִיט 22. *a*, 51. 2, 68. *a*  
 שְׁרָךְ 60. 4. *a*, 221. 6. *b*  
 שְׁרָךְ 221. 6. *b*  
 שְׁרָשׁ 208. 3. *b*  
 שְׁרָשׁ, שְׁרָשׁ 83. *c* (1),  
     92. *b*, 122. 2

- שְׂרָשָׁה 187. 1. *e*  
 שְׂרָשִׁים 19. 2  
 שֵׁשׁ 43. *a*  
 שֶׁשֶׁה 223. 1  
 שְׁשִׁי 227. 1  
 שְׁשִׁים 225. 1  
 שֶׁת 200. *a*  
 שְׁתָּה 50. 1, 179. 2. *a*  
 שְׁתוֹ 172. 2  
 שְׁתוֹת, שְׁתוֹ 172. 2  
 שְׁתִּי 209. 2. *b*  
 שְׁתִּיה 209. 2. *b*  
 שְׁתִּיהֶן 250. 2 (2) *a*  
 שְׁתִּים 22. *b*, 223. 1. *a*  
 שֶׁת 51. 1  
 שְׁתָּבֵל 111. 2. *a*  
 שְׁתָּבֵר וְשְׁתָּבֵר 35. 1  
 שְׁתָּבֵר 64. 2  
 שְׁתָּגֵר 111. 2. *a*  
 שְׁתָּהֶב 60. 3. *c*, 111. 2. *e*  
 שְׁתָּה 57. 2 (3) *a*, 184. *b*  
 שְׁתָּמִי 216. 1. *c*  
 שְׁתָּחֹז 111. 2. *a*  
 שְׁתָּחֹה 60. 3. *c* (?), 93. *a*, 111. 2. *e*  
 שְׁתָּחֹה 91. *c*  
 שְׁתָּחֹה 111. 2. *a*  
 שְׁתָּמִי 216. 1. *c*  
 שְׁתָּמִי 88 (f. pl.)  
 שְׁתָּמִי 88 (m. pl.)  
 שְׁתָּמִי 200. *b*, 216. 1. *b*  
 שְׁתָּמִי 151. 2  
 שְׁתָּמִי 112. 3  
 שְׁתָּמִי 112. 3  
 שְׁתָּמִי 60. 3. *b* (2)  
 שְׁתָּמִי 157. 3  
 שְׁתָּמִי 190  
 שְׁתָּמִי 111. 2. *b*  
 שְׁתָּמִי 111. 2. *b*, 177. 3  
 שְׁתָּמִי 157. 3  
 שְׁתָּמִי 88 (f. pl.)  
 שְׁתָּמִי 157. 3  
 שְׁתָּמִי 88 (3 f.), 167. 3  
 שְׁתָּמִי 118. 4  
 שְׁתָּמִי 97. 1. *a*  
 שְׁתָּמִי 220. 1. *b*  
 שְׁתָּמִי 88 (3 f.), 167. 3  
 שְׁתָּמִי 88 (3 f.), 167. 3  
 שְׁתָּמִי 140. 3  
 שְׁתָּמִי 192. 2  
 שְׁתָּמִי 140. 3  
 שְׁתָּמִי 105. *b*  
 שְׁתָּמִי 88 (3 f. pl.)  
 שְׁתָּמִי 26  
 שְׁתָּמִי 160. 3  
 שְׁתָּמִי 172. 4  
 שְׁתָּמִי 172. 3  
 שְׁתָּמִי 190. *b*, 197. *a*  
 שְׁתָּמִי 190. *b*  
 שְׁתָּמִי 190  
 שְׁתָּמִי 158. 2  
 שְׁתָּמִי 172. 1  
 שְׁתָּמִי 126. 1  
 שְׁתָּמִי 105. *b*  
 שְׁתָּמִי 126. 1  
 שְׁתָּמִי 88 (m. pl.)  
 שְׁתָּמִי 234. *a*  
 שְׁתָּמִי 120. 3  
 שְׁתָּמִי 105. *b*  
 שְׁתָּמִי 128  
 שְׁתָּמִי 99. 3  
 שְׁתָּמִי 126. 1  
 שְׁתָּמִי 158. 2  
 שְׁתָּמִי 172. 1  
 שְׁתָּמִי 174. 4  
 שְׁתָּמִי 66. 1 (1), 173. 3  
 שְׁתָּמִי 172. 3  
 שְׁתָּמִי 173. 3  
 שְׁתָּמִי 158. 2  
 שְׁתָּמִי 220. 2. *c*  
 שְׁתָּמִי 88 (f. pl.)  
 שְׁתָּמִי 88 (2 f.)  
 שְׁתָּמִי 105. *a*, *d*  
 שְׁתָּמִי 99. 3  
 שְׁתָּמִי 55. 2. *a*, 88 (m. pl.)  
 שְׁתָּמִי 88 (m. pl.)  
 שְׁתָּמִי 92. *e*  
 שְׁתָּמִי 139. 3  
 שְׁתָּמִי 192. 2  
 שְׁתָּמִי 105. *c*  
 שְׁתָּמִי 172. 3  
 שְׁתָּמִי 172. 1  
 שְׁתָּמִי 147. 5  
 שְׁתָּמִי 45. 2  
 שְׁתָּמִי 61. 2  
 שְׁתָּמִי 30. 1  
 שְׁתָּמִי 190. *b*, 197. *b*, 200. *a*  
 שְׁתָּמִי 172. 3  
 שְׁתָּמִי 88 (f. pl.)

- תהיינה, תהינה 11. 1. *a* 53. 3. *a*, 111. 2. *c* תיעשה 113. 1  
 תהימנה 160. 3 ותחבא 166. 4 תיקד 147. 4  
 תהפרו 94. *c* תחפולות 201. 1 תירש 190. *b*  
 תהל 140. 5 תחבל 60. 3. *a* תוש 208. 3. *c*  
 תהלה 190. *b* תחז 172. 4 תושבנה 147. 2  
 תהלץ 19. 1, 60. 3. *b* (2), ותחז 111. 2. *b* תושמנה 147. 4  
 112. 2, 151. 1 תחזה 172. 4 תכבדה 101. 3. *a*  
 תהלתי 220. 2. *a* תחי 16. 2. *a* ותבה 172. 4  
 ותחר 172. 4 תחילין 158. 2 ותכהין 88 (f. pl.)  
 תחרגנה 118. 4 ותחל 158. 2 ותכחד 119. 1  
 ותחרין 172. 3 תחל 140. 3 תכל 172. 4  
 תחלתו 24. *c*, 142. 3 תחלה 190. *b* תכלה 177. 3  
 תו 185. 2. *d* תחלוואיכרי: 220. 2. *c* תכן 50. 1  
 תוא 57. 2 (3) *a* תחלינה 141. 2 תכסה 54. 2  
 תונה 190. *b* תחמס 190. *a* תכריק 192. 2  
 תונץ 63. 2. *a*, 184. *b* ותחמרה 104. *e* תכרת 88 (2 f.)  
 תונץ 216. 1. *d* ותחנות 190. *b* ותלא 172. 4  
 תוכנה 220. 1. *b* תחנתי 220. 2. *a* תלאה 190. *b*, 198. *a* (3)  
 תוכהץ 105. *e* ותחס 60. 1. *a*, 157. 3 תלאום 177. 3  
 תומיק 90, 151. 3 תחץ 173. 3 ותלד 147. 5  
 תוסף 22. *b*, 151. 2 ותחש 157. 2 תלדנה 147. 2  
 תוסף 151. 2 ותחשבני 105. *e* תלה 50. 1  
 תועבה 207. 1. *a* תחת 237. 1, 238. 1 תלואים 56. 4, 177. 3  
 תור 217 תחת (פך) 131. 1 ותלחץ 119. 1  
 תורה 217 תחתי 194. 2 תלפדו 105. *a*  
 תורישמו 104. *f* תחתיים 238. 1. *b* תלכו 65. *b*  
 תושב 190. *b*, 192. 2 תחי כר 239. 2 (2) תלכנה 61. 4. *a*, 151. 1  
 תושבי 216. 1. *a* תחתם 238. 1. *b* תלמדו 88  
 תזורה 157. 3 תחתני 238. 1. *b* תלמיד 192. 2  
 תזכרן 88 (f. pl.) תיטבי 147. 4 תלן, תלן 158. 2  
 תזכרנה 61. 4. *a* תיכון 193. 1 תם 186. 2. *c*, 207. 2  
 תזלי 111. 2. *b* תימן 190. *b*, 197. *b* תם (v.) 139. 2  
 תזנית 190. *b*, 199. *d* ותינק 150. 3 תם (n.) 186. 2. *c*  
 ותזני (3 f.) 172. 3 תיעשה 11. 1. *b* תמה 143. *a*

- תַּמְחִירָה 118. 4  
 תַּמְחִירָה 161. 3  
 תַּמְחִירָה 157. 3  
 תַּמּוּל 183. *c*  
 תַּמּוּרָה 157. 3  
 תַּמּוּרָה 157. 3  
 תַּמִּח 175. 3  
 תַּמְחִיר (2m.) 172. 3, 175. 3  
 תַּמִּים 53. 3. *a*  
 תַּמְלָאמו 104. *f*  
 תַּמְלִיכו 99. 3  
 תַּמִּם 84. 3. *a* (3), 141. 1 (p. 175)  
 תַּמְנו 54. 3, 141. 2  
 תַּמְנָה 61. 6. *a*  
 תַּמִּם 175. 3  
 תַּמְעַל 60. 1. *a*  
 תַּמְצִינָה 165. 2  
 תַּמְצִאן 60. 1. *a*  
 תַּמְקָה 141. 2  
 תַּמֶּר 175. 3  
 תַּמֶּר 140. 5  
 תַּמְרו 111. 2. *b*  
 תַּמְרוֹר 192. 2  
 תַּמְרוּרִים 187. 2. *c*  
 תַּמֶּשׁ 157. 3  
 תַּן 53. 2. *a*  
 תַּנְאָפָה 118. 4  
 תַּנְגָּשׁוּ 131. 2  
 תַּנֵּד 157. 3  
 תַּנְדָּה 131. 2  
 תַּנָּה 132. 1  
 תַּנּוֹר 192. 2  
 תַּנִּח 60. 1. *a*  
 תַּנְחָמַת 205. *c*  
 תַּנְחַת 131. 1  
 תַּנְחָהוּ 150. 2, 161. 5  
 תַּנְחָרָה 104. *b*  
 תַּנְשֵׂא 131. 6  
 תַּנְשִׁי 102. 2  
 תַּסְפִּינָה 61. 3, 136. 2, 141. 2  
 תַּסֶּה 140. 5  
 תַּסָּה 111. 2. *b*, 151. 2  
 תַּעֲב 51. 1, 121. 1  
 תַּעֲב 60. 4. *a*  
 תַּעֲבִדוֹן 88 (m. pl.)  
 תַּעֲבִדִּים 19. 2, 111. 3. *a*  
 תַּעֲבִיר 88  
 תַּעֲגָב 111. 1  
 תַּעֲגָבָה 97. 1. *a*  
 תַּעֲגָנָה 25, 88 (f. pl.), 91. *c*  
 תַּעֲגָנָה, תַּעֲגָנָה 157. 3  
 תַּעֲד 172. 4  
 תַּעָּה 51. 3  
 תַּעֲיָדָה 198. *a* (3)  
 תַּעֲז 140. 1  
 תַּעֲזָב 91. *b*  
 תַּעֲזָב 60. 4  
 תַּעֲזָב (עִי) 157. 3  
 תַּעֲלָה 216. 1. *a*  
 תַּעֲלִי 140. 5  
 תַּעֲלִינָה 172. 3  
 תַּעֲלָת 60. 3. *c*  
 תַּעֲמִדוֹן 99. 3. *a*  
 תַּעֲמִיג 192. 2, 200. *c*  
 תַּעֲמִינָה, תַּעֲמִינָה 172. 3  
 תַּעֲע 141. 2 (p. 175)  
 תַּעֲפָה 97. 1. *a*  
 תַּעֲקָר 126. 2  
 תַּעֲר 197. *b*  
 תַּעֲר 60. 4. *a*  
 תַּעֲר 174. 4  
 תַּעֲש 173. 3  
 תַּעֲשָׂה 172. 3  
 תַּעֲשָׂה-לָּהּ 27  
 תַּעֲשִׂין 55. 2. *a*, 88. 2. *f*  
 תַּעֲשָׂרָה 105. *b*  
 תַּפְּאָרָה 192. 2. *a*  
 תַּפְּהוּ 111. 2. *b*  
 תַּפִּיח 192. 2  
 תַּפּוּצוֹתֵיכֶם 161. 5  
 תַּפּוּצִינָה 157. 3  
 תַּפּוּצָּה, תַּפּוּצָּה 157. 3  
 תַּפְּלָה 190. *b*  
 תַּפֶּן 172. 4  
 תַּפֶּע 150. 3  
 תַּפְּעִים 99. 3. *a*, 119. 1  
 תַּפָּה 141. 3 (p. 175)  
 תַּפְּקָרָה 105. *b*  
 תַּפֶּר 140. 5  
 תַּפְּשִׁטוֹן 88 (m. pl.)  
 תַּצִּאָה 147. 2  
 תַּצִּוֶּדְדָה 161. 3  
 תַּצִּלִּינָה 141. 2  
 תַּצִּלָּה 141. 2  
 תַּקָּבָה 139. 1  
 תַּקָּה 190. *b*, 198. *a* (3)  
 תַּקִּינָה 88 (f. pl.), 161. 3  
 תַּקִּימָה 160. 3  
 תַּקֵּל 140. 1  
 תַּקֵּן 50. 1  
 תַּקֶּע 46  
 תַּקֵּץ 157. 3  
 תַּקֶּרָה 166. 4

- תְּקִרָאָה 88 (3 f. pl.)  
 תְּקִרְבוֹ 88 (3 f. pl.)  
 וַתְּקַרְבוּן 99. 3. *a*  
 וַתִּקְשׁ 174. 4  
 תִּקְתָּרִי: 95. *a*  
 תִּרְאָ 35. 2  
 וַתִּרְאָ 172. 4  
 תִּרְאָה 172. 3  
 תִּרְאֵנִי 105. *e*  
 וַתִּרְבֵּ 172. 4  
 וַתִּרְבֶּה 175. 3  
 תִּרְבִּית 190. *b*  
 תִּרְגְּלָתִי 94. *a*, 115  
 תִּרְדֵּ 147. 2  
 תִּרְדָּמָה 192. 2. *a*, 216. 1. *b*  
 תִּרְדָּנָה 88 (3 f. pl.), 147. 2  
 תִּרְהוֹ 147. 3  
 תִּרְוִי 156. 4  
 תִּרְוּמָה 190. *b*  
 תִּרְוּמָנָה 161. 4  
 תִּרוּץ 140. 3  
 תִּרְשָׁשָׁנָה 92. *e*  
 תִּרְמִית 192. 2. *a*  
 תִּרְמִסָּנָה 88 (3 f. pl.), 91. *c*  
 תִּרְן 190. *b*  
 תִּרְנָה 97. 1. *a*  
 תִּרְנָנָה 88 (f. pl.)  
 תִּרְעָ (v.) 140. 5  
 תִּרְהָ 175. 3  
 תִּרְפִּים 201. 2  
 תִּרְפִּינָה 165. 3  
 וַתִּרְץ 140. 5  
 וַתִּרְץ 172. 4  
 תִּרְצָחוּ, תִּרְצָחוּ 93. *a*  
 תִּשְׁאִינָה 165. 2  
 תִּשְׁאָנָה 164. 2  
 תִּשְׁגִּשְׁגִּנִי 161. 2  
 תִּשְׁמַחַת 61. 4. *a*, 205. *c*  
 תִּשְׁפֹּל 97. 2  
 תִּשְׁמְאִילוּ 180. *a*  
 תִּשְׁנָה 164. 2  
 תִּשְׁבָּנָה 157. 3  
 תִּשְׁבָּנָה 61. 4, 160. 3  
 תִּשְׁבְּרָנָה 88 (3 f. pl.)  
 תִּשְׁבַּת, תִּשְׁבַּת 65. *a*  
 תִּשְׁוִינָה 157. 3  
 תִּשְׁוִים 54. 2  
 תִּשְׁוְעָה 190. *b*, 192. 2. *a*,  
 198. *a* (3)  
 תִּשְׁתָּדִי 60. 3. *b* (2), 120. 1  
 תִּשְׁתַּח 119. 1  
 תִּשְׁי 172. 4  
 תִּשְׁיַעֲרִי 227. 1  
 תִּשְׁכַּבְּנָה 91. *c*  
 תִּשְׁכַּנָּה 88. (f. pl.)  
 תִּשְׁלַחְנָה 88 (3 f. pl.),  
 105. *b*  
 תִּשְׁלֹט־ 97. 2  
 תִּשְׁלֹכִי 95. *a*  
 תִּשְׁם 147. 4  
 תִּשְׁמִוּרִם 105. *d*  
 תִּשְׁמִרוּ 65. *b*  
 תִּשְׁמִרוּן 88 (m. pl.)  
 תִּשַׁע 216. 1. *e*  
 תִּשַׁע 60. 3. *c*  
 תִּשְׁעָה 223. 1  
 תִּשְׁעִים 208. 3. *a*, 225. 1  
 תִּשְׁעֵשְׁעִי: 142. 1  
 וַתִּשַׁר 158. 2  
 תִּשְׁרַפְּנָה 118. 4  
 תִּשְׁתַּפְּרִין 88 (2 f.)  
 תִּשְׁתַּע 176. 3  
 תִּשְׁתַּפְּכָנָה, תִּשְׁתַּפְּכָנָה  
 96. *b*  
 תַּח 131. 4  
 תַּח־ 61. 5  
 תַּחֲבַלֵּעַ: 126. 1  
 תַּחֲבַר 142. 2  
 תַּחֲנֹר 60. 4. *a*, 176. 3  
 תַּחַה (נִתְחַה) 53. 2. *b*,  
 132. 1  
 תַּחֲהַדֵּר 126. 2  
 תַּחֲהַלְכָנָה 96. *b*  
 תַּחֲהַלְחַל 161. 2  
 תַּחֲהַר 176. 3  
 תַּחֲהַרְהָ 94. *a*  
 תַּחֲרִי 61. 5, 131. 4  
 וַתַּחֲקֶם: 176. 3  
 תַּחֲם 140. 1  
 תַּחֲמוּגִגְנָה 161. 3  
 תַּחֲמִם: 142. 2  
 תַּחֲן 132. 1  
 וַתַּחֲנֶה 105. *a*  
 תַּחֲנִשָּׂא 166. 5  
 תַּחֲעַ 172. 4  
 תַּחֲפֹל: 142. 2  
 תַּחֲפֹלָא 166. 5  
 וַתַּחֲפֹעַם 99. 3. *a*, 119. 1  
 תַּחֲפֹתֵל: 96. *b*  
 תַּחֲצַב 53. 3. *b*, 150. 3  
 (p. 182)  
 תַּחֲצִי 25  
 וַתַּחֲרִי: 150. 3  
 תַּחֲרַע 60. 4. *a*, 176. 3  
 תַּחֲשׁוּטִטָנָה 161. 3

# INDEX IV.

## HEBREW GRAMMATICAL TERMS.

אָהוּ 13	כַּשְׁתִּיל אֵב הַמוֹן 7. 3. <i>a</i>	נִמְצָא 71. <i>c</i>
אוֹתִיּוֹת 2	כְּתִיב 46	נִסְמָךְ 212
אֵיתָן מִשָּׁה וְכָלֵב 7. 3	כְּתִיב וְלֹא קָרִי 46	נִסְתָּר 71. <i>c</i>
אַמֶּת 31	לְגִרְמָה 29. <i>b</i>	נָע 16. 2
אֲנִי שְׁלֵמָה כּוֹתֵב 7. 3. <i>a</i>	לְשׁוֹן יָחִיד 199	נִקְבָּה 196
בְּגֵד כְּפֹת 21. 1	לְשׁוֹן רַבִּים 199	נִקְוִדִים 2
בִּינוּנִי 85. 1. <i>a</i>	לְשׁוֹן שְׁנִים 199	סוֹף פְּסוּק 36. 1
בִּנְיָנִים 76. 1	מֵאֲרִיךְ 45. 4. <i>a</i>	סְמוּךְ 212
גָּעָא 45. 4. <i>a</i>	מִדְּבַר 71. <i>c</i>	עֲבָדִים 28
דָּגֵשׁ חֶזֶק 23. 1	מוֹכֶרֶת 212	עָבַר 85. 1. <i>a</i>
דָּגֵשׁ קָל 21. 1	מְלִים 70. <i>a</i>	עֲתִיד 85. 1. <i>a</i>
הָא הִדְיָעָה 229. 1	מְלָכִים 28	פְּעָלִים 70. <i>a</i>
הָא הַשְׁאָלָה 230. 1	מְלָעִיל 32	צוּרִי 85. 1. <i>a</i>
הָאֵמֶנְתִּיר 7. 3	מְלָרַע 32	קָרִי 46
וְגוֹמֵר 9. 1, 243. 2. <i>a</i> *	מְסוּרָה 10. 46	קָרִי וְלֹא כְּתִיב 46
וְ הַפּוּק 99. 1	מִפִּיק 26	רְפָה 27
זָכַר 196	מִקּוֹר 85. 1. <i>a</i>	שָׁאֵל הַזֶּן מִכְתָּבִי 7. 3. <i>a</i>
חֶטֶף 16. 3. <i>a</i>	מִקָּף 43	שָׂא, שָׂבָא 16. 1
חִירוּק 45. 4. <i>a</i>	מִשָּׁה כְּתֵב אֱלִינוּ 7.	שְׁלוּמִי אֵד חֲבִנָה 7. 3. <i>a</i>
טַעַם 28	3. <i>a</i>	שְׁמוֹת 70. <i>a</i>
טִרְחָא 29. <i>b</i>	מִתָּה 44	שְׁמוֹת הַמִּסְפָּר 223. 1
כְּבָדִים 76. 2	נְגִינוֹת 28. <i>b</i>	שְׁמֵלֶאכְתּוּ בִּינָה 7. 3. <i>a</i>
כְּנוּיִים 71. <i>c</i>	נָח 16. 2	תְּנוּעוֹת 12

Names of the letters § 2, their signification § 5. *b*

Names of the vowels § 12, their signification § 12. *b*

Names of the accents § 29, their signification § 29. *b*

Names of the verbal species § 76. 1, 2.

Designations of imperfect verbs § 76. 3.



## POSTSCRIPT

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THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative *מה*. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.

The following twelve pages contain the folded leaf which was at the end of the book, which was intended to be detached and mounted.

These pages are organized so that you can print them, cut them, and tape them back together.

They overlap slightly so that you may determine the proper positioning and not have violence done to any of the Hebrew words in the process.

They will fit together as illustrated:

	A	B	C
	1	2	3 4
X	5	6	7 8
Y	9	10	11 12

PRETERITE.

	Perfect.	פ Gutt.	צ Gutt.	ל Gutt.	פ
Kal.	קָטַל	עָמַד	בָּאֵל	שָׁלַח	נָבֵשׁ
2 s. m.	קָטַלְתָּ	עָמַדְתָּ	בָּאֵלְתָּ	שָׁלַחְתָּ	נָבֵשְׁתָּ
Niphal.	נִקְטַל	נִעְמַד	נִבְאֵל	נִשְׁלַח	נִבְשׁ
2 s. m.	נִקְטַלְתָּ	נִעְמַדְתָּ	נִבְאֵלְתָּ	נִשְׁלַחְתָּ	נִבְשְׁתָּ
Piel.	קִטַּל	עִמַּד	בִּיאֵל	שִׁלַּח	נִבְשׁ
2 s. m.	קִטַּלְתָּ	עִמַּדְתָּ	בִּיאֵלְתָּ	שִׁלַּחְתָּ	נִבְשְׁתָּ
Pual.	קֻטַּל	עֻמַּד	בּוּאֵל	שֻׁלַּח	נִבְשׁ
2 s. m.	קֻטַּלְתָּ	עֻמַּדְתָּ	בּוּאֵלְתָּ	שֻׁלַּחְתָּ	נִבְשְׁתָּ
Hiphil.	הִקְטִיל	הִעֲמִיד	הִבְאִיל	הִשְׁלִיחַ	הִבְשִׁי
2 s. m.	הִקְטַלְתָּ	הִעֲמַדְתָּ	הִבְאִילְתָּ	הִשְׁלַחְתָּ	הִבְשִׁיתָ
Hophal.	הִקְטַל	הִעֲמַד	הִבְאֵל	הִשְׁלַח	הִבְשׁ
2 s. m.	הִקְטַלְתָּ	הִעֲמַדְתָּ	הִבְאֵלְתָּ	הִשְׁלַחְתָּ	הִבְשִׁיתָ
Hithpael.	הִתְקַטַּל	הִתְעַמַּד	הִתְבְּאֵל	הִתְשַׁלַּח	הִתְבְּשׁ
2 s. m.	הִתְקַטַּלְתָּ	הִתְעַמַּדְתָּ	הִתְבְּאֵלְתָּ	הִתְשַׁלַּחְתָּ	הִתְבְּשִׁיתָ

# GENERAL VIEW OF TH

TERITE.

פ"ה	פ"ד	פ"ג	פ"ב	פ"א	פ"ה	Pe
נָגַשׁ	נָסַב	נָשַׁב	נָקַם	נָמַצָא	נָלָה	Kal. י
נָגַשְׁתָּ	נָסַבְתָּ	נָשַׁבְתָּ	נָקַמְתָּ	נָמַצַּאתָ	נָלִיתָ	fem. pl. לָנָה
נִגַּשׁ	נִסַּב	נִשַּׁב	נִקּוּם	נִמְצָא	נִלָּה	Niphal. י
נִגַּשְׁתָּ	נִסַּבְתָּ	נִשַּׁבְתָּ	נִקְוַמוֹתָ	נִמְצַאתָ	נִלִּיתָ	fem. pl. לָנָה
נִגַּשׁ	נִסַּב	נִשַּׁב	נִקְוָם	נִמְצָא	נִלָּה	Piel. י
נִגַּשְׁתָּ	נִסַּבְתָּ	נִשַּׁבְתָּ	נִקְוַמְתָּ	נִמְצַאתָ	נִלִּיתָ	fem. pl. לָנָה
נִגַּשׁ	נִסַּב	נִשַּׁב	נִקְוָם	נִמְצָא	נִלָּה	Pual. י
נִגַּשְׁתָּ	נִסַּבְתָּ	נִשַּׁבְתָּ	נִקְוַמְתָּ	נִמְצַאתָ	נִלִּיתָ	fem. pl. לָנָה
הִנָּשׁ	הִנָּסַב	הִנָּשַׁב	הִנָּקַם	הִנָּמַצָא	הִנָּלָה	Hiphil. ל
הִנָּשְׁתָּ	הִנָּסַבְתָּ	הִנָּשַׁבְתָּ	הִנָּקַמְתָּ	הִנָּמַצַּאתָ	הִנָּלִיתָ	fem. pl. לָנָה
הִנָּשׁ	הִנָּסַב	הִנָּשַׁב	הִנָּקַם	הִנָּמַצָא	הִנָּלָה	Hophal. י
הִנָּשְׁתָּ	הִנָּסַבְתָּ	הִנָּשַׁבְתָּ	הִנָּקַמְתָּ	הִנָּמַצַּאתָ	הִנָּלִיתָ	fem. pl. לָנָה
הִתְנָשׁ	הִתְנָסַב	הִתְנָשַׁב	הִתְנָקַם	הִתְנָמַצָא	הִתְנָלָה	Hithpael. ל
הִתְנָשְׁתָּ	הִתְנָסַבְתָּ	הִתְנָשַׁבְתָּ	הִתְנָקַמְתָּ	הִתְנָמַצַּאתָ	הִתְנָלִיתָ	fem. pl. שְׁלָנָה

## THE VERB.

## FUTURE.

[illegible]



## FUTURE.

ל"ה	ל"א	צ"ו	פ"ו	צ"ב	פ"ב	ת.
יְהִלָּה	יִמְצֵא	יִקְוֹם	יֵשֵׁב	יֵסֵב	יִנְשֵׁשׁ	י.
תִּתְלַיְנָה	תִּמְצֵאנָה	תִּקְוִמְנָה	תִּשְׁבְּנָה	תִּסְבִּינָה	תִּנְשֵׁשְׁנָה	ת.
יְהִלָּה	יִמְצֵא	יִקְוֹם	יֵשֵׁב	יֵסֵב	יִנְשֵׁשׁ	י.
תִּתְלַיְנָה	תִּמְצֵאנָה	תִּקְוִמְנָה	תִּשְׁבְּנָה	תִּסְבִּינָה	תִּנְשֵׁשְׁנָה	ת.
יְהִלָּה	יִמְצֵא	יִקְוִמִם	יֵשֵׁב	יֵסֵב	יִנְשֵׁשׁ	י.
תִּתְלַיְנָה	תִּמְצֵאנָה	תִּקְוִמְמִנָה	תִּשְׁבְּנָה	תִּסְבִּיבְנָה	תִּנְשֵׁשְׁנָה	ת.
יְהִלָּה	יִמְצֵא	יִקְוִמִם	יֵשֵׁב	יֵסֵב	יִנְשֵׁשׁ	י.
תִּתְלַיְנָה	תִּמְצֵאנָה	תִּקְוִמְמִנָה	תִּשְׁבְּנָה	תִּסְבִּיבְנָה	תִּנְשֵׁשְׁנָה	ת.
יְהִלָּה	יִמְצֵא	יִקְוִים	יֵשֵׁב	יֵסֵב	יִנְשֵׁשׁ	י.
תִּתְלַיְנָה	תִּמְצֵאנָה	תִּקְוִמְנָה	תִּשְׁבְּנָה	תִּסְבִּינָה	תִּנְשֵׁשְׁנָה	ת.
יְהִלָּה	יִמְצֵא	יִקְוִים	יֵשֵׁב	יֵסֵב	יִנְשֵׁשׁ	י.
תִּתְלַיְנָה	תִּמְצֵאנָה	תִּקְוִמְנָה	תִּשְׁבְּנָה	תִּסְבִּינָה	תִּנְשֵׁשְׁנָה	ת.
יְהִלָּה	יִמְצֵא	יִקְוִם	יֵשֵׁב	יֵסֵב	יִנְשֵׁשׁ	י.
תִּתְלַיְנָה	תִּמְצֵאנָה	תִּקְוִמְנָה	תִּשְׁבְּנָה	תִּסְבִּינָה	תִּנְשֵׁשְׁנָה	ת.
יְהִלָּה	יִמְצֵא	יִקְוִם	יֵשֵׁב	יֵסֵב	יִנְשֵׁשׁ	י.
תִּתְלַיְנָה	תִּמְצֵאנָה	תִּקְוִמְנָה	תִּשְׁבְּנָה	תִּסְבִּינָה	תִּנְשֵׁשְׁנָה	ת.
יְהִלָּה	יִמְצֵא	יִקְוִמִם	יֵשֵׁב	יֵסֵב	יִנְשֵׁשׁ	י.
תִּתְלַיְנָה	תִּמְצֵאנָה	תִּקְוִמְמִנָה	תִּשְׁבְּנָה	תִּסְבִּיבְנָה	תִּנְשֵׁשְׁנָה	ת.

Hithpael.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבַּאֵל	הִשְׁתַּלַּח	הִתְנַשֵּׂשׂ
2 s. m.	הִתְקַטְּלָה	הִתְעַמְּדָה	הִתְבַּאֲלָה	הִשְׁתַּלַּחְתָּה	הִתְנַשֵּׂשְׁתָּה
INFINITIVE					
Kal.	קָטַל	עָמַד	בָּאֵל	שָׁלַח	נָשַׁשׂ
Const.	קָטַל	עָמַד	בָּאֵל	שָׁלַח	נָשַׁשׂ
Niphal.	הִקְטִיל	הִעָמַד	הִבָּאֵל	הִשְׁלַח	הִתְנַשֵּׁשׂ
Const.	הִקְטִיל	הִעָמַד	הִבָּאֵל	הִשְׁלַח	הִתְנַשֵּׁשׂ
Piel.	קָטַל	עָמַד	בָּאֵל	שָׁלַח	נָשַׁשׂ
Const.	קָטַל	עָמַד	בָּאֵל	שָׁלַח	נָשַׁשׂ
Pual.	קָטַל	עָמַד			נָשַׁשׂ
Const.	[קָטַל]				
Hiphil.	הִקְטִיל	הִעָמַד	הִבָּאֵל	הִשְׁלַח	הִתְנַשֵּׁשׂ
Const.	הִקְטִיל	הִעָמַד	הִבָּאֵל	הִשְׁלַח	הִתְנַשֵּׁשׂ
Hophal.	הִקְטִיל	הִעָמַד	הִבָּאֵל	הִשְׁלַח	הִתְנַשֵּׁשׂ
Const.	הִקְטִיל				
Hithpael.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבַּאֵל	הִשְׁתַּלַּח	הִתְנַשֵּׂשׂ

DECLENSIC

CHANGES PRODUCED BY ADDING,

I. The feminine ending ה.

1. In the infinitive ultimate there is no change

1A  
X

1B  
X

הַתְּנַשֵּׁית הַתְּנַשֵּׁית הַתְּנַשֵּׁית הַתְּנַשֵּׁית הַתְּנַשֵּׁית הַתְּנַשֵּׁית

Hithpael.  
fem. pl. תְּנַשֵּׁית

INITIATIVE.

נָגַשׁ	סָבַב	יָשׁוּב	קָוָם	מָצָא	בָּלָה
נָשָׂת	סָב	שָׁבַח	קָוָם	מָצָא	בָּלָה
הִנָּגַשׁ	הִסָּבַב		הִקָּוָם	הִמָּצָא	הִבָּלָה
הִנָּשָׂת	הִסָּב	הִשָּׁבַח	הִקָּוָם	הִמָּצָא	הִבָּלָה
נָגַשׁ	סָבַב	יָשׁוּב		מָצָא	בָּלָה
נָשָׂת	סָבַב	יָשׁוּב	קָוָם	מָצָא	בָּלָה
נָגַשׁ		יָשׁוּב			בָּלָה
הִנָּגַשׁ	הִסָּב	הִשָּׁבַח	הִקָּוָם	הִמָּצָא	הִבָּלָה
הִנָּשָׂת	הִסָּב	הִשָּׁבַח	הִקָּוָם	הִמָּצָא	הִבָּלָה
הִנָּגַשׁ		הִשָּׁבַח		הִמָּצָא	הִבָּלָה
הִנָּשָׂת	הִסָּבַב	הִשָּׁבַח	הִקָּוָם	הִמָּצָא	הִבָּלָה

Kal.

Niphal.

Piel.

Hiphil.

Hithpael.

Kal.

pass.

Niphal.

Piel.

CONVERSION OF NOUNS.

THE CONSTRUCT STATE.

1. The feminine ה, becomes הַ; the dual ים and the plural ים.

1A  
Y

1B  
Y



18 X
1c X

וְיָשֻׁבָּנָה	תִּסְתַּוְּבֶנָּה	תִּחַנְנֶנָּה	תִּשְׁתַּלַּחֲנָה	תִּחַנְנֶנָּה	תִּחַנְנֶנָּה	תִּחַנְנֶנָּה
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IMPERATIVE.

יָב	סֹב	בָּשׁ	שָׁלַח	בָּאֵל	עֲמֹד	קָטַל
וְיָשֻׁבָּ	הִסֵּב	הִפְגֵּשׁ	הִשְׁלַח	הִבָּאֵל	הִעֲמֹד	הִקָּטַל
שָׁב	סוּבֵב	נִבֵּשׁ	שָׁלַח	בָּאֵל	עֲמֹד	קָטַל
וְיָשֻׁב	הִסֵּב	הִבֵּשׁ	הִשְׁלַח	הִבָּאֵל	הִעֲמֹד	הִקָּטַל
וְיָשֻׁב	הִסְתַּוְּבֵב	הִחַנְנֵשׁ	הִשְׁתַּלַּח	הִחַנְנֵאֵל	הִחַעֲמֹד	הִחַקָּטַל

PARTICIPLES.

יָב	סוֹבֵב	נִבֵּשׁ	שׁוֹלַח	בָּאֵל	עֹמֵד	קָטֵל
יָוֵב	סוֹבֵיב	נִבְּוֵשׁ	שׁוֹלֵיחַ	בָּאֵוֵל	עֹמֵוֹד	קָטֵוֹל
יָב	נֹסֵב	נִבֵּשׁ	נֹשֵׁלַח	נִבָּאֵל	נִעֲמֹד	נִקָּטַל
יָשֻׁב	מִסוֹבֵב	מִנִּבֵּשׁ	מִשְׁלַח	מִבָּאֵל	מִעֲמֹד	מִקָּטַל
יָשֻׁב	מִסֹּבֵב	מִנִּבְּוֵשׁ	מִשְׁלַח	מִבָּאֵל	מִעֲמֹד	מִקָּטַל
יָשִׁיב	יֹסֵב	יִבֵּשׁ	יִשְׁלַח	יִבָּאֵל	יִעֲמִיד	יִקָּטִיל
יָשֻׁב	מוֹסֵב	מוֹבֵשׁ	מוֹשֵׁלַח	מוֹבָאֵל	מוֹעֲמֹד	מוֹקָטַל
יִשְׁיָב	מִסְתַּוְּבֵב	מִחַנְנֵשׁ	מִשְׁתַּלַּח	מִחַנְנֵאֵל	מִחַעֲמֹד	מִחַקָּטַל

PERSONAL PRONO

	Separate Form.	Suffix.	With Union Vowels of Verbs.
ים	sing. אֲנִי, אַנְכִּי	נִי	נִי
	plur. אֲנִי, אַנְחִי, אַנְחִי	נִי	נִי

תַּחֲמִצָה תַּחֲמִצְנָה תַּחֲמִצְכֶּנָה תַּחֲמִצְכֶּנָה תַּחֲמִצְכֶּנָה תַּחֲמִצְכֶּנָה תַּחֲמִצְכֶּנָה

IMPERATIVE.

שִׁל	גִּשׁ	סִב	יִשֵּׁב	קִים	מִצֵּא	גִּלֵּה
הִשֵּׁב	הִגֵּשׁ	הִסֵּב	הִיִּשֵּׁב	הִקִּים	הִמִּצֵּא	הִגִּלֵּה
שִׁל	נִגֵּשׁ	סִיֵּב	יִשֵּׁב	קִיִּם	מִצֵּא	גִּלֵּה
הִשֵּׁב	הִגֵּשׁ	הִסֵּב	הִיִּשֵּׁב	הִקִּים	הִמִּצֵּא	הִגִּלֵּה
הִשֵּׁב	הִתְנַגֵּשׁ	הִסְתִּיֵּב	הִתְיִשֵּׁב	הִתְקִיִּם	הִתְמִצֵּא	הִתְגִּלֵּה

PARTICIPLES.

שִׁל	נִגֵּשׁ	סִיֵּב	יִשֵּׁב	קִים	מִצֵּא	גִּלֵּה
שִׁל	נִגְדֵּשׁ	סִבֵּב	יִשֻּׁב	קִים	מִצִּיא	גִּלְיִי
נִשֵּׁל	נִגֵּשׁ	נִסֵּב	נִיִּשֵּׁב	נִקִּים	נִמִּצֵּא	נִגִּלֵּה
מִשֵּׁל	מִנִּגֵּשׁ	מִסִּיֵּב	מִיִּשֵּׁב	מִקִּים	מִמִּצֵּא	מִגִּלֵּה
מִשֵּׁל	מִנִּגֵּשׁ	מִסִּיֵּב	מִיִּשֵּׁב	מִקִּים	מִמִּצֵּא	מִגִּלֵּה
מִשֵּׁל	מִנִּגֵּשׁ	מִסִּב	מִיִּשֵּׁב	מִקִּים	מִמִּצִּיא	מִגִּלֵּה
מִשֵּׁל	מִנִּגֵּשׁ	מִיִּסֵּב	מִיִּשֵּׁב	מִקִּים	מִמִּצֵּא	מִגִּלֵּה
מִשֵּׁל	מִתְנַגֵּשׁ	מִתְסִיֵּב	מִתְיִשֵּׁב	מִתְקִיִּם	מִתְמִצֵּא	מִתְגִּלֵּה

SONAL PRONOUNS.

With Union Vowels of Verbs.			With Sing. Nouns.	With Dual & Plural Nouns.
אֲנִי	אֲנִי	אֲנִי (אֲנִי)	אֲנִי	אֲנִי
אַתָּה	אַתָּה	אַתָּה	אַתָּה (אַתָּה)	אַתָּה
הוא	הוא	הוא (הוא)	הוא	הוא

**I. The feminine ending ה.**

1. In a simple ultimate there is no change.
2. If the ultimate is mixed a Segholate form is adopted.

**II. The feminine ה., the plural ים. or וֹת, and the dual ים..**

In a mixed ultimate,

1. Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets.
2. The final letter is doubled in nouns from contracted roots, in those in which consonants concurring at the end have coalesced, and in a few others.
3. Segholates resume their primary monosyllabic form before the feminine ending ה.; in the plural and occasionally in the dual they receive pretonic Kamets, and the original vowel of the monosyllable falls away.

In a simple ultimate,

1. ה. is rejected.
2. י. becomes יָה., יִים. or יִם., יוֹת.
3. ה and י rarely occur, see § 209. 3.

In the penult,

Kamets and Tsere are rejected, except from nouns in ה..

Feminine nouns in ה., if derived from Segholates, insert pretonic Kamets in the plural and drop their original vowel; if not, they simply substitute the plural for the singular ending. In the dual ה. comes ה..

Feminine nouns in ה. substitute the plural for the singular ending and either reject the preceding vowel or restore it to what it would have been if ה. had not been appended.

1. The feminine הִ, becomes הַ; the dual הִם and the plural ים become יִ.

2. In a mixed ultimate, Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

3. In a simple ultimate הִ becomes הַ.

4. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants a short vowel is inserted between them.

### NOUNS WITH SUFFIXES.

I. Before the grave suffixes (viz.: כֶּם, כֶּן, הֶם, הֶן),

Nouns of both genders and of all numbers take the form of the construct.

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only changing הִ to הַ.

2. Singular or plural nouns not having a feminine ending adopt the same form as before the absolute plural termination.

3. Dual nouns retain the form which they have before the absolute dual termination.

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular revert to their monosyllabic form, as before the feminine ending הִ.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

3. Final הִ is dropped.

ly	ly	sing.	אֲנִי, אַנְכִּי	אֲנִי	אֲנִי	אֲנִי	אֲנִי
ral ים.		plur.	אֲנִי, אַנְכִּי, אֲנִי	אֲנִי	אֲנִי	אֲנִי	אֲנִי
h; so is		masc.	אֲנִי	אֲנִי (כִּי)	אֲנִי	—	אֲנִי (כִּי)
		plur.	אֲנִי	כִּי	—	—	—
		fem.	אֲנִי, אֲנִי	אֲנִי (כִּי)	אֲנִי, אֲנִי	אֲנִי	—
ding the		plur.	אֲנִי, אֲנִי	כִּי	—	—	—
sonants a		masc.	הוּא	הוּא	הוּא, הוּא (ה)	הוּא	הוּא (כִּי)
		plur.	הוּא, הוּא	הוּא (כִּי)	הוּא, הוּא	הוּא	—
		fem.	הוּא, הוּא	הוּא	הוּא, הוּא	הוּא	הוּא
		plur.	הוּא, הוּא	הוּא	הוּא	הוּא	—

m of the

# INSEPARABLE PREPOSITIONS AND VAV CONJ

adopt the  
ing adopt  
mination.  
before the

- Primary form, . . . . .
- Before vowelless Consonants, . . . . .
- Before Gutturals with Compound Sh'va, . . . . .
- Before monosyllables and accented syllables, . . . . .
- With the contracted article, . . . . .

\* Also before the labials ב, מ and פ, but ו before v

nosyllabic

## THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND

in which

- Before strong consonants, . . . . .
- Before vowelless consonants and strong gutturals, . . . . .
- Before weak gutturals, . . . . .
- Before gutturals with Kamets, . . . . .

\* But with a disjunctive accent commonly

lc  
y

כִּי	כִּי	כִּי (כִּי)	כִּי	כִּי
כִּי	כִּי	כִּי	כִּי	כִּי
כִּי	—	כִּי (כִּי)	כִּי	כִּי
—	—	—	כִּי	כִּי
כִּי, כִּי	כִּי	—	כִּי (כִּי)	כִּי (כִּי, יְכִי)
—	—	—	כִּי (כִּי)	כִּי (כִּי)
כִּי, ו, כִּי	כִּי	כִּי (כִּי)	כִּי (כִּי, ו)	כִּי (כִּי, יְכִי)
כִּי, כִּי	כִּי	—	כִּי	כִּי (כִּי, יְכִי)
כִּי	כִּי	—	כִּי (כִּי, יְכִי)	כִּי (כִּי, יְכִי)

# ABLE PREPOSITIONS AND VAV CONJUNCTIVE.

.	.	.	.	כִּי	כִּי	כִּי	כִּי
s,	.	.	.	כִּי	כִּי	כִּי	כִּי*
pound Sh'va,	.	.	.	כִּי	כִּי	כִּי	כִּי
ccented syllables,	.	.	.	כִּי	כִּי	כִּי	כִּי
.	.	.	.	כִּי	כִּי	כִּי	כִּי

re the labials ב, מ and פ, but ו before vowelless Yodh.

# INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מַה.

.	.	.	.	מַה	מַה	מַה	מַה*
s and strong gutturals,	.	.	.	מַה	מַה	מַה	מַה
.	.	.	.	מַה	מַה	מַה	מַה
ets,	.	.	.	מַה	מַה	מַה	מַה

\* But with a disjunctive accent commonly מַה.